A WORD 1691 TO SINNERS, AND A WORD TO SAINTS.

The *Former* tending to the Awakening the Consciences of secure Sinners unto a lively Sense and Apprehension of the dreadful Condition they are in, so long as they live in their natural and unregenerate Estate.

The *Latter* tending to the Directing and Perswading of the Godly and Regenerate unto several singular Duties.

By *Tho. Gouge*, Minister of the Gospel.

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John

To my dearly beloved Friends the Inhabitants of St. Sepulchres *Parish*, London.

Beloved Friends,

TO further the Salvation of Mens Souls, as it is a most excellent Work, so it ought to be the Study and Endeavour both of every Christian in his Place and Calling, and especially of the Ministers of the Gospel, whose Office and Function calls upon them more importunately to labour therein. Now since *Regeneration is absolutely necessary to Salvation*, and that there can be no entrance into the *new Jerusalem* without a *new Birth*. I have according to that ability which the Lord hath given me, set forth in this small Treatise the *nature* and *necessity* of *Regeneration*, together with the *Means* on your part to be performed for the better attaining thereunto.

Most of these truths have been preached in your hearing, and now they are presented to your sight; that thereby you may be put in remembrance of them, and more throughly affected with them. Though I cease to be your Minister, yet I shall not cease to do what in me lyeth to further your eternal happiness. It was my hearty desire of your everlasting welfare that first put me upon Preaching on this Subject: and the like desire hath ingaged me to present the same to your view.

Herein have I set before you *Heaven* and *Hell Happiness* and *Misery*. Oh that you would be so wise as to chuse Heaven rather than Hell, Happiness rather than Misery.

That I should adventure these Notes into the World, is not out of any conceit that there is any thing extraordinary in them; but meerly out of that strong affection I bear to your Souls welfare, *For my truest desire for you is, that you may be saved*: and

will the Lord but bleſs this ſmall Treatiſe to the Regeneration, or Edification of any of your Souls, I have the end of all my pains and coſt.

Avoiding all affectation of Words, I have uſed plainneſs of ſpeech: it being always my chief deſign in the whole Courſe of my Miniſtry, to affect the Hearts and Conſciences of my Hearers, rather than to tickle their Ears, and pleaſe their Phanſie.

That I may not detain you longer, I ſhall cloſe this Epiſtle with three Requeſts unto you.

1. That you kindly accept of this ſmall Book which treats on a Subject ſo neceſſary to your everlaſting Happineſs.

2. That you would be pleaſed, as to peruſe it your ſelves, ſo to take ſome time to read it to your Families. If you cannot find leiſure on the Week-days, then to read ſome part thereof on each Lord's day, till you have read it through.

3. That you would not lock it up in your Cloſets, but ſuffer it to lye in your Houſes, where your Children and Servants may peruſe it as they find opportunity. Who knoweth how ſucceſsful and fruitful this plain Treatiſe may prove, if the Lord ſhall be pleaſed to accompany it with his bleſſing?

That the Lord therefore would ſo bleſs theſe my poor and weak Endeavours, that ſuch as are yet in their natural ſtate may be converted, that Converts may be improved and built up in that grace wherein they ſtand, is the unfeigned Deſire and hearty Prayer of

Your Servant in the Work of the Goſpel,
who hath been, and ſtill is deſirous of
your ſpiritual Welfare.

Mar. 19. 1668.

Tho. Gouge.

John 3. 1, 2, 3.

1. *There was a Man of the* Phariſees, *named* Nicodemus, *a Ruler of the* Jews.
2. *The ſame came to Jeſus by night, and ſaid unto him,* Rabbi, *we know that thou art a Teacher come from God; for no Man can do theſe Miracles that thou doeſt, except God be with him.*
3. *Jeſus anſwered and ſaid unto him, Verily, Verily I ſay unto thee, except a Man be born again, he cannot ſee the Kingdom of God.*

CHAP. I.

The Expoſition and Obſervations ariſing out of the Firſt and Second Verſes.

FROM the beginning of this Third Chapter, to the 22. *verſe*, is ſet forth the Conference between our bleſſed *Saviour*, and *Nicodemus*. In which are three things obſervable.

1. A Deſcription of *Nicodemus*, verſe 1.
2. The occaſion of the Conference, which was *Nicodemus his coming unto Chriſt*, expreſſed *verſe* 2.
3. The Conference it ſelf, from *verſ.* 3. to 22.

1. *Nicodemus* is thus deſcribed, verſe 1. *There was a Man of the* Phariſees *named* Nicodemus, *a Ruler of* Jews: *which is here ſet forth,*

1. By his Name, *Nicodemus*, which is distinctly set down, as for the Truth of the History, so for the Honour of the Man. It is observable, that in the Holy Scriptures there is most care of setting down the Names of good Men, that have in their life time, some way or other, set forth God's Glory, and made themselves examples worthy of imitation, *For God will honour such as honour him*, he will have their memorial blessed. As therefore we desire to have our memorial blessed, let us now labour to honour God in our several Places, Callings, Conditions and Relations, by a conscionable discharge of the Duties belonging to them: and then we may rest assured, God will, some way or other, honour us.

2. *By his Sect*, He is expressly said to be *a Man of the Pharisees*, who were a select Sect among the *Jews*, of highest account for their seeming sanctity and strict profession. Whereas in truth they were very *Hypocrites*, for, *they did all to be seen of Men*, Matth. 5. 1. Which because Christ discovered, and made known to the People, they proved his greatest Enemies and Persecutors.

3. *By his Office*, Its in general said, that he was a *Ruler of the Jews*. Which is not to be taken, as if he were the only, or chief Governour of the *Jews*, but to shew that he was none of the common sort, but one of those who had Authority and Government amongst the *Jews*.

It is observable, that few of the *Pharisees* and *Rulers* received Christ's Doctrine, and believed on him, as appears by their own expression, Joh. 7. 48. *Have any of the Rulers, or of the Pharisees believed on him?* which Interrogation importeth a strong Negation; implying that none or few of the *Rulers* or *Pharisees* believed on Christ. They were so puffed up with the Pride of their high places; so swoln with conceitedness

strictedness of their strict profession and seeming sanctity: and so possest with prejudice against the spiritual and heavenly Doctrine of Christ, that their hearts boiled with much envy and indignation against him; and thereupon sought many ways to entrap, and ensnare him: Yea, out of very malice they thirsted after his blood, and never ceased till they took away his life. Yet here we find one, who was both a *Pharisee* and a *Ruler*, become a *Disciple of Jesus Christ*, whom Christ instructeth as in *the Doctrine of regeneration*, so in other main Principles of Religion, and thereupon became a true Believer; whence we may observe:

Observ. *That the Dew of God's Grace often falleth on the most graceless. That the greatest of Sinners are sometimes received to mercy, and embraced in the Arms of free-grace.*

This God doth, as for the magnifying the Riches of his Grace, so for the encouraging great and notorious Sinners to return from their sins, and to look up unto him for mercy. For are the greatest Sinners oftentimes received to mercy? then there is hope of mercy for thee, how many and heinous soever thy sins are. St. *Paul* speaking of God's Mercy to him, who was not only an heinous sinner, but the *chief of Sinners*, declareth how God shewed mercy to him, that he might be a ground of hope, and encouragement unto other great and heinous Sinners: *for this cause* (saith he) 1 Tim. 1. 16. *I obtained mercy that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.* Intimating that one special end Christ aimed at, in shewing mercy to such a Sinner as himself, was to stir up, and encourage other great and heinous Sinners to go unto Christ, and that with hope of acceptance, casting themselves and

the

and the burthen of their sins upon him. Yea, que
onless the Conversion of so many notorious Sinner
recorded in Scripture, not only as a memorial of w
God hath done for others, but also as a sign and to
what he is now ready and willing to do for the gre
est Sinners upon their turning from their sins u
him by unfeigned repentance, and closing with Je
Christ, by a true and lively Faith. Oh there
let those admirable and stupendious patterns of M
cy held forth in Scripture be encouragements u
thee, to abandon thy sins, to turn over a new le
and to close with Jesus Christ, upon the Terms
the Gospel!

II. *The occasion of the Conference betwixt Ch
and* Nicodemus, *followeth in vers.* 2. *and that was
coming unto Christ*; which is amplified further by
time when he came, and that was by night: *The same ca
to Jesus by night. Nicodemus* his going unto Chri
for farther instruction in the way and means of sal
tion, did evidence *the Truth of his* Faith, but his
ing by night, did evidence the Weakness of his Fai
He believed upon the hearing Christ preach, a
seeing the Miracles which he wrought, that he w
a Teacher sent from God. Yet because he was a *Phari
and a Ruler*, thought it a disgrace to go openly un
Christ, to be instructed by him; but went by nig
and thereby discovered the *Weakness of his Fait
whence we may observe.

Obs. *True Faith may be exceeding weak.* This Tit
Oh ye of little Faith, wherewith Christ often u
braideth his Disciples, is an evident proof thereo
So likewise that expression of the poor Man, w
cryed out unto Christ, *Lord I believe help thou my unb
lief.* The former Word, *I believe*, sheweth the Tru
of his Faith; but the latter Word, *unbelief*, shew
eth the *Weakness* of his Faith, *which was so weak* th
calls it *unbelief.*

Art thou conscious to thy self of the Weakness of thy Faith?

1. *Be thankful unto God for that measure and degree which thou hast, though it be but as a Grain of Mustard-seed for quantity*; for the least Dram of true Faith is of greater value, than Mountains of Gold and Silver.

2. *Content not thy self with a small Measure of Faith*; for contentedness with a weak Faith, is an argument of no Faith: and besides, the greater and stronger thy Faith is, the greater and stronger will be thy comfort and consolation. For the stronger thy Faith is, the clearer will thy apprehension be of thine interest in Christ, and of the Pardon of thy sins, in and through the Merits of his death and passion; The more Vertue and Strength wilt thou draw from Christ for the mortifying thy Lusts, and for the quick'ning thy Graces; yea, with the greater chearfulness wilt thou go on in thy Christian course.

3. *Labour and strive after a greater measure and degree of Faith*, to grow from Faith to Faith, from one degree of Faith unto another, till thou attain unto the higheſt degree thereof, even to a full assurance. To this end be earnest with God in Prayer for the encrease of thy Faith. For every Grace depends upon him, not only for birth, but also for growth and increase: but of this grace of Faith, he is in a special manner stiled, as the *Author*, so the *Finisher* thereof *Heb.* 12. 2.

Though thy Faith at present be weak
for thy comfort, That the weakest F
sincere, is sufficient to Salvatio
giveth not to all believers
of Faith, but to some
giveth to none of h
Salvation; So tha

it is sufficient to Salvation, in that it doth interest us in Christ, and in all the Promises of the Gospel.

III. The Conference it self follows, which is a Dialogue between *Nicodemus*, and our *Blessed Saviour*, wherein *Nicodemus* begins, saying, *Rabbi, we know that thou art a Teacher come from God; for no Man can do these Miracles that thou doest, except God be with him.* Wherein we may observe,

I. *The Title he giveth to our Saviour, Rabbi*, which signifieth *Master*, and so our Evangelist expounded it, *Joh.* 1. 38. This Title rightly taken in its proper sense, is due only to Christ, who is *the great Prophet and Teacher that came from God*, as *Nicodemus* here acknowledgeth. Whence we may observe.

Observ. *That Jesus Christ is the great Prophet and Teacher of his Church*: being alone able to declare his Fathers will, and to open the Mysteries of the Gospel. And indeed all other Prophets were but *Types* of this great *Prophet*. *He lay in the Bosom of his Father*, and so understood the Mind and Will of God; and was thereby enabled to make known the Oracles of God, and the Mysteries of Salvation. To him let us give ear and hearken, preaching unto us both in his Gospel, and by his Ministers, who make known unto us the Mysteries of the Gospel.

II. The next thing that followeth in the Conference, is, *the Profession which* Nicodemus *maketh of Christ, we know* (saith he) *that thou art a Teacher come from God; for no Man can do these Miracles that thou doest, except God be with him.* In which we may observe,

1. The Profession it self, *we know that thou art a Teacher come from God.*

2. The Reason thereof in the next Words, *For no Man can do these Miracles that thou doest, except God be*

with him. As if he said, whosoever worketh Miracles, cometh from God, but thou workest Miracles, therefore thou comest from God. This clause, *these Miracles thou doest*, carrieth a great *Emphasis*, and sheweth that they were very great Miracles which Christ did, and so confirm the Argument the more. This reason is sound, and affordeth this point of Doctrine.

Observ. *Miracles cannot be wrought but by divine power.* For Miracles alter the order and course of Nature; which none can do, but he which hath appointed, and set that order, namely God. I will not insist on this, that I may hasten to that which I mainly intend in this Treatise.

CHAP. II.

The Exposition and Observations arising out of vers. 3.

IN Vers. 3. follows Christ's Answer to *Nicodemus*, which is continued to verse 22. In which Christ first declareth *the necessity of Regeneration*, in these words, *Verily, Verily, I say unto thee, except a Man be born again he cannot see the Kingdom of God.*

Before we come to the substance of Christs discourse, observe we *his manner of entertaining* Nicodemus.

You have heard from the foregoing Verses, that *Nicodemus* was both a *Pharisee* and a *Ruler*; both which sort of Men most of all opposed Christ. And you have heard of his weakness, how through fear and shame, *he went to Christ by Night*, being loath to be seen with him: Yet Christ rejects him not, but kindly entertains him, and instructs him in such Points whereof he was ignorant though they were fundamental

mental Points neceſſary to Salvation. Whence we may obſerve,

Obſerv. *Chriſt is ready to entertain thoſe that in truth and uprightneſs ſeek unto him, though their weakneſs and infirmities are many.* He rejecteth not ſuch as are weak in Faith, for their weakneſs. We read in the Hiſtory of the Goſpel, that when Chriſt lived upon the Earth, he rejected none who came unto him in uprightneſs of Heart. Some indeed went away of themſelves, but he turned away none. Only he ſeemed once not to regard the *Woman of Canaan*, but why? Surely not out of any purpoſe or intent to reject her, or turn her away, but only to make known the greatneſs and ſtrength of her Faith. For in the Cloſe Chriſt ſaith unto her, *O Woman great is thy Faith*, Mat. 15. 28. And can any imagine, that now Chriſt is in Heaven, he hath not the ſame bowels of compaſſion towards thoſe that come unto him, which he had, when he was upon the Earth? Queſtionleſs though he be there free from paſſion, yet not from compaſſion towards weak Believers. That which was long before propheſied of him by *Iſaiah*, *Chap.* 42. 3. ever was, and will be found true in him, namely, *A bruiſed Reed ſhall he not break, and ſmoaking flax ſhall he not quench*: that is, he ſhall not deal roughly and rigorouſly with weak Chriſtians, ſuch as are weak in grace, but mildly and gently.

For the end of Chriſt's coming was *to ſeek and ſave that which was loſt*, Luk. 19. 10. And can we imagine that Chriſt, who ſeeketh after thoſe who go away from him, will reject any who do in Truth ſeek after him?

What encouragement ſhould this be unto all poor Believers, how weak ſoever their Faith is, to go unto Chriſt, as for the ſtrengthening their weak Faith, ſo for the ſubduing their ſtrong Luſts, and for the reviving

reviving their drooping Souls! For your further encouragement, you have Chriſt's gracious invitation, Mat. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* Hath he bid thee come, and will he reject thee when thou comeſt? Hath he called, come ye holy ones, come ye righteous ones, come ye ſtrong ones, and you only ſhall have reſt? Hath he not invited the weak, and the weary alſo, the drooping and fainting Soul? Go poor weak Soul go unto Chriſt, behold! he calleth thee, go unto him, and thou mayeſt expect thy cure Queſtionleſs, one ſpecial reaſon why Chriſt ſhewed himſelf ſo willing and ready to hearken to the cry of thoſe who came unto him for the cure of their bodily diſtempers, when he was upon the Earth, and to heal the ſame, was to ſtir us up to go unto him for the healing of all our ſpiritual Maladies and Diſeaſes. For Chriſt came not into the World to heal Bodies, but Souls. And therefore when the Name *Jeſus* was given him, the Reaſon is ſaid to be this, *Becauſe he ſhall ſave his People from their ſins*, Mat. 1. 21. Not their Bodies from ſickneſſes, but their Souls from ſins.

Art thou bound under any ſpiritual Infirmities? Do as thoſe ſick and diſeaſed Perſons did, when Chriſt was upon the Earth, who are ſaid to go unto him in Faith, believing he was both able and willing to cure them; whereby they drew vertue from him for their healing.

Art thou troubled for the weakneſs of thy Faith, complaining thou haſt no aſſurance of *thine Intereſt in Chriſt*, no aſſurance of the pardon of thy ſins? Go unto Chriſt by prayer for increaſe of Faith, believing that he is as able, ſo willing to ſtrengthen thy weak Faith. And fear not, thou ſhalt find ſuch meaſure of ſtrength added to thee as Chriſt ſeeth beſt, and as ſhall be ſufficient for thee.

Art thou ſenſible of the working and ſtirring of corruption in thee, fearing leſt it ſhould get dominion over thee? Lay hold on that promiſe, *Rom.* 6. 14. *Sin ſhall not have dominion over you.* And in confidence of his faithfulneſs that ſpake it, apply thy ſelf to Chriſt by Prayer, for his making good that good word to thee: and then ſtand ſtill and ſee the Salvation of God. Luſt, as ſtrong as 'tis, will not be able to ſtand before the Prayer of Faith: only be careful that when thou haſt made thy Prayer, thou ſet a watch. Art thou aſſaulted with the Temptations of Satan, and feareſt that he may get the Victory over thee? Go unto Chriſt by prayer for ſtrength and ſupport againſt them: believing there is, as a Power in Chriſt, ſo a willingneſs in him to ſuccour, and ſtrengthen thee; and thou ſhalt be ſure to find, if not deliverance from temptations, yet grace ſufficient to reſiſt them, and power to overcome them.

Laſtly, Art thou troubled with an hard and obdurate heart? with a filthy and unclean heart? with a worldly and covetous heart? with a proud and barren heart? Go unto Chriſt by prayer, believing there is, as a power, ſo a willingneſs in him to mollify thine hard and obdurate heart; to purifie thy filthy and unclean heart; to ſpiritualize thy worldly and covetous heart; to humble thy proud heart; to make fruitful thy barren heart. And doubt not but thou ſhalt find thine hard and obdurate heart in ſome meaſure ſoftned, thy filthy and unclean heart in ſome meaſure purified, thy worldly and covetous heart in ſome meaſure ſpiritualized, thy proud heart in ſome meaſure humbled, and thy barren heart in ſome meaſure made fruitful.

And certainly one ſpecial reaſon why many go drooping and groaning ſo long under the bondage of corruption, under the weight and burden of their

ſpiritual

ſpiritual Maladies, and Diſeaſes, is, becauſe they do not go unto Chriſt by prayer for freedom from the ſame, or through the weakneſs of their Faith, they do not believe Chriſt is as able, ſo willing to help and deliver them. For what Chriſt ſaid to the poor Man who came unto him in behalf of his poſſeſſed Child, the ſame he ſaith to thee, *If thou canſt believe, all things are poſſible to him that believeth*, Mark 9. 23.

Obj. Some are apt to ſay, I have often gone unto Chriſt by prayer, earneſtly begging of him to ſtrengthen my weak Graces, to ſubdue my ſtrong Luſts and Corruptions, to mollifie my hard heart, *&c.* but I cannot pray in Faith, I cannot believe that he is, as able, ſo willing to grant my requeſts.

Anſ. 1. *Thou mayeſt pray in Faith, even then when thou thinkeſt thou doſt not believe.* Weak Chriſtians are often miſtaken here, ſuppoſing that if they be not confidently perſwaded that God will hear them, they do not pray in Faith: Whereas it is not a Confidence that God will hear us, but a dependance upon Chriſt in hope of audience, that is our ſweet evidence of Faith in prayer. Thou ſayeſt thou prayeſt, and prayeſt, but canſt not be perſwaded that the Holy God will hear the Prayers of ſuch a vile and unworthy wretch, and thereupon concludeſt that thou doſt not pray in Faith. But let me ask thee, *Doſt thou offer up thy Prayers in the Name of Chriſt? doſt thou depend upon him in hope of an anſwer for his ſake?* This is praying in Faith.

2. *Mourn and weep for the weakneſs of thy Faith.*

3. *Be earneſt with God in prayer, that he would ſtrengthen it.*

4. *Know that thy corruption neither is, nor will be utterly deſtroyed, ſo long as thou liveſt here in this World*; neither will thy ſpiritual Maladies and Diſeaſes be

quite cured; but they do, and will continue in some measure and degree, partly *to bring down thy Pride* which of all sins is the most odious and abominable unto *God*; and *to advance thy Humility* which of all Graces is most pleasing and acceptable unto God: and partly that thou mayest have frequent occasion of going unto God by prayer for help and strength against the Power of thy Lusts and Corruptions.

5. *Know, that power against sin, increase of grace, an humble, tender clean heart, are mercies, as worth the praying for, so worth the waiting for.* Christ's delays are no denials: thou canst not say, he will not, because yet he hath not given thee thy desires. Be not weary of seeking, in due season thou shalt reap, if thou faint not.

Before I leave this Point, I shall add one word by way of Caution. Beware thou mistake not thy self.

Take not thy self to be one *of little Faith*, whilst thou hast *no Faith*. Let not unbelievers catch at the Comforts and Encouragements that belong to the least of Saints; that which is their meat, will be thy poyson. Comforts, falsely applied, though they be sweet in the Mouth, will prove curses in the Belly. Hast thou no Faith? O tremble, this is the Word that belongs to thee: *He that believeth not shall be damned*, Mark 16. 16. Though to him that hath shall be given, yet to him that hath not, shall be taken away, even that which he seemeth to have.

He that hath the least Faith, is a resolved Enemy of all Sin, a resolved Friend of Holiness, is resolved to hang upon Christ, to cleave unto Christ, to follow him to the Death in Righteousness and Holiness of Life, though he still do question whether Christ be his or no.

Is it not thus with thee? Beware how thou catch at the forementioned Comforts. Yet, this let me

say

ſay to thee alſo; if thou haſt not Faith, wilt thou go to Chriſt for Faith? If thou canſt not go unto Chriſt *as a Believer*, wilt thou go to him *as a Sinner?* If thou art not yet in a ſtate of Salvation, art thou willing to be ſaved? Art thou willing to learn of Chriſt, to ask his Counſel, *what muſt I do to be ſaved?* wilt thou go thus to Chriſt, *Lord, cameſt thou not into the World to ſave Sinners? to make interceſſion for Tranſgreſſors? to ſeek, and to ſave them which are loſt? Oh wilt thou ſave this Sinner? my ſinful Soul, Lord! I fear I am none of thine, but wilt thou make me thine? I come to thy door, I lye at thy feet a poor loſt Soul, an undone Creature; Oh wilt thou take me in, and make me one of thy Diſciples?* Wilt thou thus come to Chriſt? Even thou alſo art one of thoſe that he calls to; *He came not to call the Righteous, but Sinners to Repentance*, Mat. 9. 13.

Thus much of Chriſt's entertaining *Nicodemus*.

Come we now to the firſt general Point whereof Chriſt diſcourſeth with *Nicodemus*, and that was the the Doctrine of Regeneration, in theſe words, *Verily, Verily I ſay unto thee, except a Man be born again, he cannot enter the Kingdom of God.* In which we may note;

1. *The manner of propounding it.*
2. *The matter and ſubſtance of it.*

For the manner, it is propounded with a double Aſſeveration, *Verily, Verily, I ſay unto thee.* In the *Greek* it is Ἀμὴν Ἀμὴν *Amen, Amen*, which in the *Hebrew* ſignifieth *Truth.* The aſſeveration is doubled to ſtir up attention in *Nicodemus*, who being yet in a great meaſure ignorant of the fundamental Principles of Religion, might haply have lightly eſteemed this Doctrine of Regeneration, and therefore to ſtir up his attention, Chriſt uſeth this double aſſeveration, *Verily, Verily, I ſay unto thee.* Which was a

form of Speech often used by our Saviour, when he would solemnly avouch any weighty Truth. He never used it but in matters of great moment. By it therefore our Saviour giveth us to understand, *That the Truth here delivered is a weighty Truth, not lightly to be regarded, and slightly passed over.* For he who gave this Commandment, *Let your Communication be yea, yea, nay, nay,* would never have added this double asseveration, if there had not been need thereof. Christ therefore having prefixed this Preface to the following Truths, doth thereby stir us up to give, as the more Credit, so the more diligent heed thereto. Yea, and thereby shews the Doctrine of Regeneration to be a most important Point, necessary to be known and learned of all.

The matter or substance of the Doctrine of Regeneration, as Christ hath laid it down, followeth in these words, *Except a Man be born again he cannot see the Kingdom of God.*

For the more profitable handling whereof, I shall,

1. *Clear the Words, by giving you the sence and meaning of them.*

2. *Raise and prosecute such Points of Doctrine as they afford unto us.*

For the clearing of the Words. *Except a Man.* In the *Greek* it is, ἐὰν μή τις, *Except any.* This indefinite particle joyned with an exclusive hath the force of a general. As if our Saviour had said, *No Man can enter into Heaven except he be born again;* so as he speaketh not only of notorious Sinners, as Adulterers, Drunkards, Swearers, &c. but of all who are in their natural condition, tho they live never so unblameably, free from scandalous sins, if they be not born again, their civil righteousness will do them little good, for *they shall never see the Kingdom of God.*

Be born] *Except a Man be born*, This is ſpoken metaphorically and ſpiritually, in alluſion to our natural birth, which *Nicodemus* not obſerving, clean miſconſtrued Chriſt's words.

Now this word *born*, or *begotten*, is uſed to ſhew that the whole Nature of Man muſt be changed, and in a manner new framed, not in regard of the ſubſtance, but of the qualities of it. The natural Eſſence and Subſtance either of the Soul or Body is not deſtroyed, but ſtill remaineth, only it is diveſted of the old, and inveſted with new qualities. He that is regenerated hath a renewed Underſtanding, a renewed Will, renewed Affections, yea, new Deſires, and a new Converſation. So that the Meaning is, *No Man can enter into Heaven unleſs by the Spirit of God he be firſt altered and changed from what he was* even brought out of the ſtate of Nature into the ſtate of Grace, and ſo become a new Creature, as in regard of his new manner of *Creation*, ſo in regard of his new manner of *Converſation*, leading another manner of life than he did before.

Born again] The Original word ἄνωθεν tranſlated again, is as well attributed to place, as to time, and ſignifieth above, as well as again. as *verſe* 31. And indeed this is the moſt uſual ſignification of the Word, and therefore ſome tranſlate it ſo here, *except a Man be born from above*, as it is in our old Tranſlation. And though our New Tranſlators of the Bible have alter'd it, yet have they put in the Margin from above.

But queſtionleſs in this place the word ſignifieth again: for ſo *Nicodemus* taketh it, verſe 4. *How can a man be born when he is old? Can he enter the ſecond time into his Mothers Womb, and be born*? So that the Word here hath reſpect to the Time more than to the Place, and imployeth the neceſſity of a ſecond

birth

Birth, that a Man be born *of the Spirit*, as well as *b* *of the Flesh*, otherwise it had been better for him, had never been born at all.

He cannot see the Kingdom of God] Kingdom is he taken for that happy estate whereunto God bringe his elect in Christ, the entrance thereunto is in t Life, which is commonly called the *Kingdom of Gra* The full Possession, is *in the Life to come*, called t *Kingdom of Glory*: These are not two distinct Kin doms, but two Degrees of one and the same Kin dom. Now whereas Christ saith, *He cannot see t Kingdom of God*, it's in effect as much as, *He cannot en in to the Kingdom of God*, as our Saviour clearly e plaineth, verse 5. *Except a Man be born of Water, a of the Spirit, he cannot enter into the Kingdom of G* that is, He cannot be saved.

Having thus cleared the words by shewing you th Sense and Meaning of them; They afford unto this Point of Doctrine.

Doct. *Regeneration is necessary to Salvation*; O *To make a Man a Member of the invisible Church, a so an Heir of God's Kingdom, it is necessary that he regenerate and born again, and thereby brought out the state of Nature, into the state of Grace.*

This very Doctrine, for substance, is again inculc ted, verse 5. *Verily, Verily I say unto thee, except Man be born of Water and the Spirit, he cannot enter in to the Kingdom of God.* Now our Saviours twice re peating this Doctrine, both in *verse* 3. and *verse* 5 and in both places prefixing a double asseveration *Verily, Verily*, doth notably confirm the Truth of it and therefore there needs no further proof there of.

But for the better conceiving, and right applyin this Doctrine, I shall shew you,

1. *Th*

1. *The Nature of Regeneration, what it is.*
2. *The Parts of Regeneration.*
3. *The Cauſes which concur to the work of Regeneration.*
4. *The Reaſons proving the neceſſity of Regeneration to Salvation.*
5. *The Uſes of the Point.*

CHAP. III.

Of the Nature of Regeneration, what it is.

I. *REgeneration is that grace whereby a Natural Man is made a Spiritual or new Man.* Even he that by ſin was a Child of the Devil, is made a Child of God. For as by vertue of our natural Birth, that which was no Man is made a Man, or Son of Man; So by this Spiritual Birth, he that was a natural Man is made a new Man, even a ſpiritual Man, a Child of God. So that to ſpeak properly, *Regeneration is another Birth after the former*: A ſpiritual Birth after our natural Birth, whereby a Man is as it were another Man. As it is ſaid of *Caleb*, that he was a Man of another Spirit. So may it be ſaid of a Regenerate Man, that he is of another Spirit, being quite altered and changed from what he was before.

Now this regeneration, or new Birth, cannot be meant of a Birth after the fleſh, for no natural or carnal thing is to be conceipted in Regeneration. But Regeneration is a ſpiritual Birth, a Birth of the Spirit, as is evident by thoſe words; *that which is born of the Spirit is ſpirit*, Joh. 3. So as by the work of Regeneration Fleſh is turned into Spirit, that is, *the carnal corrupt diſpoſition of man, is changed and altered into a renewed and ſanctified diſpoſition*: whereby it appears that

that Regeneration is as it were a new Creation, and a regenerate Man is called a new Creature, being renewed throughout, both thorow his Soul with all the Powers and Faculties thereof; and thorow his Body, with all the Parts and Members thereof. So that the blind Understanding is in some measure inlightned with the Knowledge of God, and the Knowledge of Jesus Christ: The stubborn and contumacious Will in some measure obedient and comfortable to the Will of God: The seared and benummed Conscience is now quickned and awakened: The hard Heart softned, the unruly Affections crucified: And the Body with all the Parts and Members thereof are made ready Instruments to put in execution the good Intentions of the Mind. Thus by Regeneration Men are wrought upon throughout, being wonderfully altered and changed from what they were before: in relation to which alteration they are said to be born again. Which may inform us of the wonderful depravation of our Nature, which was such as mending and repairing would not serve the turn, but God must new make, and new create us, we must be born again, made new Creatures.

Which consideration should methinks take away all ground of boasting from any Man, and stir up every regenerate Person to give unto God the praise and the glory of his happy Change, saying, *Not unto us, not unto us, but unto thy name be the praise and glory of this great Work.*

Quest. *Doth Regeneratio nadmit any degrees?*

Answ. *Yes, Verily.* For Regeneration may be considered in the Beginning, and Progress of it: or in the consummation and perfection of it.

It is begun and increaseth in this life; it is consummate and perfect in the Life to come.

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In this life there is ſpirit mixed with fleſh, that is grace with ſome corruption of nature, as is evident by the Apoſtles complaint in theſe words, *When I would do good, evil is preſent with me. For I delight in the Law of God after the inward Man; but I ſee another Law in my members warring againſt the Law of my Mind, and bringing me into captivity to the Law of Sin, which is in my members*, Rom. 7. 21, 22, 23. So that ſin and corruption doth remain in all the Regenerate, as long as their Soul remain in their mortal Bodies; it remains though it doth not reign in them. It is in this life caſt down, but not caſt out. *Habit at ſed non regnat, manet ſed non dominatur, dejectum ſed non ejectum tamen*, &c. *Bernard.* in *Serm.* 10. on *Pſal.* 90.

And this God in his great wiſdom is pleaſed to permit, to keep us humble and low in our ſelves, and to drive us unto Jeſus Chriſt, and that as long as this flux of Blood runneth, we ſhould always be deſirous to touch at leaſt the Hem of his Garment.

But at death that corruption will be utterly conſumed, and Body and Soul clean freed from it; inſomuch as at the Reſurrection when Body and Soul ſhall be again united, the Regeneration begun in this World, will be manifeſted to be moſt perfect. Whereas in this life, the moſt Regenerate are imperfect, through the Relicks of ſin, and remainder of corruption, which will abide in them ſo long as they abide, and continue in this World.

Now ſeeing the work of Regeneration is imperfect in the very beſt here in this Life, and that there remains fleſh and corruption in them, ſo long as they remain in this World; Do not thou look too high, I mean, after a great meaſure and degree of Grace than here is to be had. Many there are, who being Regenerate by the Spirit of God, and ſo brought out of the State of Nature into the State of Grace, preſent-

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ly look for a freedom from all Sin and Corruption which because they find working and stirring in them thereupon question the work of Regeneration and Truth of Grace in their Souls; But let such know that they look for more than here is to be found, or than God expects from them.

For God doth not expect or require of us here freedom from Sin and Corruption, but that we should endeavour to subdue and mortifie it more and more according to the measure of Grace and Strength which we have received from him. He doth not require of us that we be without Sin, but that Sin do not Rule nor Reign in our Mortal Bodies, according to that of the Apostle, Rom. 6. 12. *Let not Sin Reign in your Mortal Bodies.* Neither doth the Lord require of us exact and perfect Righteousness, which is impossible to our Corrupt Nature: but only that we strive and labour after that we sincerely endeavour to serve him after the directions of this World: And that for our failings and imperfections, we do in an humble Confession bewail the same, and then beg the pardon and forgiveness of them, in and through the merits of Jesus Christ, and this God will accept of; for he esteemeth more of our affections than of our actions, and accepteth the Will for the Deed, according to that of the Apostle, 2 Cor. 8. 12. *If there be a willing mind it is accepted according to that a Man hath, and not according to that he hath not.*

CHAP.

CHAP. IV.

Of the Parts of Regeneration, and Causes concurring thereunto.

HAving shewed you what Regeneration is, and how it doth admit degrees: I shall shew you the Parts of Regeneration, which are two. 1. *Mortification.* 2. *Vivification.*

Mortification is implyed under the Phrases of *casting off, and crucifying the old Man, and destroying the body of Sin.* This is a Duty expressly enjoyned in these words, *Mortifie your Members which are upon the Earth,* Col. 3. 5. *By Members on the Earth,* he meaneth all sorts of lusts and sins whereunto a Natural Man is given, as is evident by the particular instances which he himself reckoneth up in the words following, as *fornication, uncleanness,* &c.

These must be mortified, that is, put to death. It is not enough to curb, and hold in sin, but the Life of it must be let out. And indeed it is not possible to put on *the new Man,* till the *old Man* be cast off. Therefore there is a necessity of mortification first, before vivification. For the bringing in of one form presupposeth the putting out or destroying of the other. Wherefore after mortification followeth vivification.

2. Vivification is the begetting of the Life of Grace in us, whence we live in Holiness and Righteousness. It is set forth in Scripture by *God's quickening us,* and by *our walking in newness of Life,* Eph. 2. 5.

Vivification then implieth a new spiritual Life, which God by his spirit worketh in us, which is clean contrary to our former, natural, corrupt course of life:

life: For the effects of this Life are Holineſs Righteouſneſs, and all manner of good works.

Now it is abſolutely neceſſary, that this part regeneration, namely vivification, be added to m tification, which is the other Part, even as neceſſ as that Chriſt being dead ſhould be raiſed. Wh had been the benefit of Chriſt's death, if he had riſen from the dead? And what can be imagined be the profit of mortification without vivification It is therefore the accuſtomed courſe of Sacred Sc ture to infer the following of Holineſs, upon the ing of ſin; the doing of good, upon the eſchewing evil. *Now the things which God hath joyned, let Man put aſunder.*

Let us therefore prove our regeneration not o by ceaſing from ſin, but following holineſs, working righteouſneſs. Content not thy ſelf to ſ *I am not what I was*, unleſs thou canſt alſo add, *I what I was not.* It will be but little boot for thee ſay, *I am no Drunkard, nor Swearer, nor Covetous, a walker after the Fleſh*: unleſs thou canſt alſo ſa *By the Grace of God I now walk after the Spirit, faith and love, and holy obedience, watchful unto, a endeavouring after a fruitfulneſs in every good wor* Thou art not unjuſt, thou ſayeſt, but doeſt th ſhew mercy? Thou art no longer earthly, but a thou heavenly minded? Thou art no longer conte tious, or quarrelſom; but art thou a Peace-make Thou haſt no longer fellowſhip with the ungodl but art thou a familiar of the Saints? Thou wilt n now Curſe, or Swear, or Lye, or Scoff; but do thou pray and bleſs? Doeſt thou hear and read, a meditate on God? Doeſt thou ſtudy thine hea and govern thy thoughts and affections? Doeſt th bridle thy tongue, ſet a watch over thine eyes, a ears, and ſteps? Is it thy care to pleaſe, and in thi

things to walk worthy of the Lord? Look to thy self, that thou be not deceived. Cast off the works of darkness, and put on the armor of light. Cast off the old man, and put on the new man, which as it is created after the Image, so will it carry thee on according to the will of God in Righteousness and true Holiness.

Having shewed the Nature of Regeneration, and the Parts thereof: I come now to shew what Causes concurr to the work of Regeneration.

1. The efficient Cause, or primary Author, is God. For in this respect we are *said to be born of God, God hath begotten us*, Sam. 1. 18. *Even God the Father of our Lord Jesus Christ.*

2. The procuring Causes are God's will, and God's mercy. There could be nothing out of God to move him. It must needs therefore arise from his own meer will. So saith the Apostle *James, of his own will begat he us*, Jam. 1. 1. And there could be nothing in Man to move God hereunto; for Man by Nature is most miserable. It must needs therefore arise from God's meer mercy: For misery is the proper Object of mercy. On this ground it is justly said that God, 1 Pet. 1. 3. *According to his abundant mercy hath he begotten us again.*

3. The immediate worker of Regeneration is God's Spirit: In this respect we are said to be born of the Spirit, Joh. 3. 4. *and Regeneration is stiled the renewing of the Holy Ghost*, Tit. 3. 5. *For it is a divine Work above human Ability.*

4. The ordinary Instrumental cause is God's word. *Of his own will begat he us by the Word of Truth*, Jam. 1. 18. whereby is meant the Gospel. In this respect the Word is stiled incorruptible Seed, 1 *Pet.* 1. 23. The Gospel is that part of God's word which is most effectual hereunto, and it is thereupon stiled the Gos-

Pel of Salvation, Eph. 1. 13. And the *Power of G unto Salvation*, Rom. 1. 16.

5. Miniſters and Preachers of the Goſpel, are M niſterial cauſes of Regeneration, who are in relati to their Miniſtery ſaid to *beget us*, and ſtiled *Fathe* 1 Cor. 3. 15.

All theſe are compriſed under the Efficient cau and are ſo far from thwarting one another, as th ſweetly concurr to produce this Divine work of R generation, being ſubordinate one to another, a may in this order be placed together. It being t Will of God to ſhew mercy to Man, he ordained M niſters to caſt the Seed of his Word into Mens Sou which being quickned by the Spirit, Men are there by born again.

II. The material Cauſe of Regeneration, is t Parts whereof it doth conſiſt, which are two.

1. Mortification. 2. Vivification, of both which have ſpoken in the foregoing Chapter.

III. The formal Cauſe of Regeneration is God Image planted in us, which conſiſts in Holineſs a Righteouſneſs. After this Image we are ſaid to renewed, *Eph.* 4. 24. This makes an eſſential di ference betwixt a Natural and a regenerate Man.

IV. The final Cauſes next and ſubordinate to th glory of God's free-grace and rich mercy, are eſpe cially two.

1. *To make Men able to do good*; namely ſuch good as may be acceptable and honorable to God, profitabl to other Men and truly advantageable to themſelves The Apoſtle therefore ſpeaking of Regeneratio (which we have ſhewed to be a kind of Creation) thu expreſſeth this end, *We are Created in Chriſt Jeſu unto good works*, Eph. 2. 10.

2. T

2. *To make men fit for glory.* For corrupt flesh cannot partake of Celestial glory. Whereupon, saith Christ, *Except a Man be born again he cannot see the Kingdom of God*; So far shall he be from being admitted into it, as he shall not come so near as to see it. God will not take a Sinner reeking in his Lusts, and presently invest him with a Crown of glory. And therefore that we may be fitted for Heaven, the Lord is pleased by his Spirit to regenerate us, making us new Creatures, and thereby making us meet to be partakers of the Inheritance of the Saints in light.

Behold the Riches of God's mercy and goodness, that he not only created us at first in a most happy Estate, after his own Image and Likeness; but when we wittingly and willfully fell from the same, and plunged our selves in misery, wherein he might justly have left us, as he did the evil Angels. Yet he hath not only restored us again to that former Estate, by renewing his image in us; but thereby fitted us for a more glorious and excellent Estate: wherein his goodness appeareth to be, as his greatness, infinite, incomprehensible. Who can sufficiently set it forth? *For as the Heaven is high above the Earth, so great is his mercy towards them that fear him*, Psal. 103. 11.

CHAP.

CHAP. V.

Sheweth the Reasons why Regeneration is necessary to Salvation.

HAving spoken of the Point by way of Explication; I come now to speak of it by way of Confirmation. To this end I shall shew you the Reasons of the Point, why Regeneration is necessary to Salvation.

Reas. 1. From the immutability of God's purpose. God who hath chosen us to Life, hath chosen us also to Holiness, as our way to it. 'We are bound to give 'thanks to God for you, brethren, beloved of the 'Lord, because God hath from the Beginning chosen 'you to Salvation, through the Sanctification of the 'Spirit, 2 *Thes.* 2. 13. Whoever will pass into glory, must take grace in his way. You ask, why may I not be saved, unless I be regenerated? Why! because God is resolved on the contrary, 'This is the Will of 'God, your sanctification first, and then your Salva-'tion, 1 *Thes.* 4. 3. Now the Purposes of God shall stand, *with him is no variableness, nor shadow of turning.* All the World shall sooner be damned, then the purpose of God shall be made void. The Lord God must cease to be the unchangeable God, if thou ever be saved, who wilt not be sanctified.

Reas. 2. From the stability of God's Word. God hath said, *Except a man be born again, he cannot enter into the Kingdom of God.* Is the Word of God, yea and nay? Doth he say and unsay? 'Heaven and 'Earth shall pass away, but his word shall not pass 'away *Mat.* 24. 35. Count up sinner, as sure as God is true, thou shalt never see the salvation of God, unless thou be first made partaker of the renewing of the holy Ghost.

Reas.

ſeaſ. 3. From the reſpect that Regeneration hath ſalvation. Regeneration is a degree and part of ſalvation. Grace is glory begun, Holineſs is the beginning of bleſſedneſs, the perfection whereof will be in Heaven hereafter, where the *Image of God, which conſiſteth in knowledge, holineſs, and righteouſneſs*, will be perfected in our Souls, where we ſhall perfectly love God, and delight in him, and be ever praiſing him with the Heavenly Hoſt. Now, how canſt thou expect the participation and enjoyment of this bleſſed ſtate, without Regeneration and Renovation here? Unleſs the Image of God be renewed upon thee in Holineſs? And thou doſt truly love God, and delight in Communion with him here? Canſt thou expect the conſummation without a beginning? To be perfectly Holy hereafter, and not initially holy here? To live with God in glory hereafter, and yet here live and lye in thy filthineſs and uncleanneſs? Canſt thou expect hereafter to live in the everlaſting love of God, and yet here have no true love to him at all? Canſt thou expect hereafter fulneſs of delight in the preſence of God, and yet here have no delight in him at all? But takeſt thy whole delight either in ſatisfying thy covetous humour by heaping up Riches, or in gratifying thy ſinful luſt and affections, by yielding to the ſolicitations of the fleſh.

Be not deceived, as I ſaid before, ſo I muſt ſay it again, Grace is a neceſſary beginning of glory; As ſin is death begun, and Hell begun, ſo is grace the firſt fruits of Life and Glory. And as certain as it is, that he ſhall never find an Hell hereafter, who is purged from his ſins here; ſo undoubtedly certain is it, that he ſhall never come into the divine Preſence hereafter, who is not here made partaker of the divine Nature; he ſhall never enter into the *Kingdom of Glory*, who is not firſt born into the *Kingdom*

of

of Grace. Be a Convert in this World, or thou w
be a Reprobate in the other World. Thou may
as well expect a Birth where there hath been nothi
formed in the Womb, a Noon-tide where there ha
been no dawning, as ever look to see the day-lig
of glory, who hast never known the Morning of gra

Reas. 4. From that corruption of Man's Nature
which he is brought into the World. For our fir
Parents having by their fall defaced that Image
God in which they were at first created, and bei
thereupon corrupted and polluted in every pour
their Soul, and part of their Body: all that com
from them are in like manner corrupted and pollute
an unclean off-spring from unclean progenitors. *Fo
who can bring a clean thing out of an unclean? Not on
as Job speaketh*, Job. 14. 4. And saith our Saviou
That which is born of the flesh is flesh, Joh. 3. 6. th
is, Every one that is born of Man, every Mothe
Child is carnal and corrupt: every Man by his fir
birth is polluted and unclean: *Now no unclean Per
son can enter into God's Kingdom*, Rev. 21. 27. Believ
it sinner, God will never take thee from the Dun
hill reeking in thy Lusts, and set thee down by hi
in the Throne. The Holy Land was never designe
to be peopled with Dogs and Swine. *Without shall
Dogs*, Rev. 22. *Corruption shall not inherit incorru
tion*, nor shall Flesh and Blood inherit the Kingdo
of God. Bastards may not inherit. Thou mu
first be a Child, and have the Spirit of a Child in the
and then thou art Heir, an Heir of God, and a joy
Heir with Christ.

Reas. 5. From the holiness of God's Nature, whi
is such that no unclean Person can stand in his pr
sence. There is a contrariety between the holy N
ture of God, and the unholy nature of carnal a
unregenerate Men. And therefore what communi

can there be between them? Between an holy God, and unholy Creatures? Between an holy God, and impure Creatures? Surely none at all. So much the Apostle expresseth, 2 Cor. 6. 14. where he saith, *What fellowship hath righteousness with unrighteousness?* Or the righteous God with unrighteous Men? What communion hath light with darkness? Which interrogation implyeth a strong negation. Believe it Sinners, if ever you look to enjoy Communion with God in glory, you must have union with him in grace; you must here be regenerate, and become new Creatures: yea, holy as he is holy, that you may be such as he may dwell withal, and delight in. For as the Apostle speaketh, Heb. 12. 14. *Without Holiness no Man shall see the Lord.* He shall be so far from enjoying the presence of God, that he shall not so much as see him.

CHAP. VI.

An Use of Exhortation to endeavour after Regeneration, with quickning motives thereunto.

HAving thus done with the Explication and Confirmation of the Point; come we now to the Use and Application thereof.

I. The first may be an Use of Exhortation, both to Unregenerate and to the Regenerate.

First to the Unregenerate: Is Regeneration absolutely necessary to Salvation? Oh, then how doth it concern you, who are yet in your sins, and under the Power of corrupt Nature, earnestly to desire, and industriously to labour after this saving Change, in the use of all means, God hath sanctified thereunto? Let your outward condition be what it will, never

so rich, never so honorable, yet far be it from you to sit down satisfied in any condition, till you be renewed, and sanctified by the Spirit of God. Alas how many be there in the World, who though in their natural and carnal estate, yet live as securely and merrily. as if their condition were as safe and good, as the best! Ask them one by one, Whether the work of Regeneration be wrought in their Souls? And some will answer they hope it is; others, that they never doubted it; though none of them know what Regeneration is, nor ever minded any such thing. And yet these Men have not only read, but do likewise believe the words of our Saviour, who hath told them, *That except they be born again, they cannot enter into the Kingdom of Heaven*, Joh. 3. 3.

Ah Sinner, I beseech thee for the sake of thy precious and immortal Soul, to stir up in thy self an hearty desire and sincere endeavour after this blessed work. As it is the one thing necessary to Salvation, so let it be the main thing of thy desire and endeavour. There is nothing deserves precedency in thy thoughts, aims, and labours before this. *David* resolved not to *give sleep to his eyes, nor slumber to his eye-lids, till he found an habitation for the Lord*, Psal. 132. 4. The habitation which pleaseth God most, is thine Heart, but it must be a renewed Heart. Oh how dareſt thou sleep a night in that House, where God doth not dwell! and he dwells not in thee unless thou be Regenerated by his holy Spirit. In the fear of God therefore see thou give no rest to thy Soul, no ease to thy Mind, till thou find a blessed Change wrought in thee, till thou findeſt thou art brought out of the state of Nature, into the state of Grace. Neither sit down satisfied in the enjoyment of any worldly comfort, without the enjoyment of this mercy. And indeed, how canſt thou live merrily, or

sleep

eep quietly, ſo long as thou liveſt in thine unre-aerate eſtate? In which if thou ſhouldeſt dye, thou ouldeſt periſh for ever, even to all Eternity: Eſpe-ally conſidering the uncertainty of thy life, whe-er thou ſhalt live a day, or an hour longer.

For the more profitable handling this Uſe, I ſhall,

1. Give you ſome Motives to quicken up your de-res and endeavours after the work of Regenerati-n.

2. Shew you the means to be performed for the etter attaining thereunto.

The Motives may be drawn to theſe three Heads,

1. The Excellency. 2. The Utility. 3. The Ne-ſſity of Regeneration.

I. For the firſt, the Excellency thereof will ap-ear from theſe four particulars:

1. *Regeneration doth enoble a man, raiſe him up to-ards his Original perfection.* Man was made the no-leſt of all Creatures in this viſible World, in the mage and likeneſs of God. Sin defaced the Image f God, and ſtamped the Image of the Devil upon im. A Sinner is a Man degenerated into a Beaſt; *Man being in honor abideth not, but is like the Beaſts hat periſh*, Pſal. 49. 12. He lives like a Beaſt, and ies like a Beaſt, not knowing whether he goeth. *Every man is brutiſh in his knowledge*, Jer. 10. 14. He hath a brutiſh Heart, lives a brutiſh Life. By race a Man comes to himſelf, is raiſed up from a eaſt to a Man again, renewed after the Image of God; The Spirit of glory and of God ſhines forth in im. There's more of the glory of God ſeen in a Saint, han in all the works of God under the Sun; nay, han in the glorious Sun in the Heavens. The Sun, Moon, and Stars, fall ſhort of the glory of the new Creature. *In illis tantum ſunt opera Dei, in hac eſt mago Dei.* Aug.

2. *The Excellency of Regeneration appears, in that it makes a Man a true Christian.* A Man is not really a Christian, because he hath been Baptized, beareth the name, and frequenteth the Ordinances of Christ: but because he is Regenerated by the Spirit of Christ, and thereby translated out of a state of Sin and Death, into a state of Life and Peace. For as under the Law, he was not a *Jew*, who was one outwardly, being circumcised in the Flesh: but he was a *Jew*, who was one inwardly, being circumcised in his heart and spirit; In like manner he is no true Christian, who is only outwardly Baptized, but he who is inwardly Baptized by the Spirit, and whose heart is changed and renewed.

3. *The Excellency of this new birth appears in this, that it is the beginning of eternal Life and Happiness:* even of the same Life which we shall live hereafter in Heaven with the Saints, and glorious Angels, to all Eternity. Grace here is not only an evidence of glory hereafter, but it is the beginning of that glory, which hereafter we shall more fully enjoy in Heaven. Grace and glory differ only in degree: for grace is glory begun here, and glory is grace consummated, and perfected hereafter. Now considering that this is such an excellent state, how doth it concern you as earnestly to desire, so industriously to endeavour after it, in the use of all means God hath sanctified?

II. *Another Motive may be taken from the Utility of Regeneration.* If it be demanded, What is the profit thereof? We may answer as the Apostle did of Circumcision, much every way. For this is that godliness which is profitable unto all things, having promises of the Life that now is, and of that which is to come; that is, it hath Heaven and Earth entailed on it, and therefore must needs be profitable. The Rege-

nerate

nerate therefore are called *Heirs of the Promises*, Heb. 6. 17. Such only have the true riches, being rich in Faith, as the Apostle *James* calleth them, *Jam.* 2. 5. As *Laodicea* was poor, though abounding in outward fulness: So these are truly rich, though destitute of many outward things having an interest in God, who is the Fountain of all Blessings. How should the consideration hereof stir you up as earnestly to thirst, so sincerely to endeavour after this blessed *state!*

III. *Another motive may be taken from the necessity of Regeneration. It is absolutely necessary to Salvation.* It had been better for thee never to have been born than not to be born again. It is as necessary, as Heaven and Happiness. For saith our Saviour himself. *Except a man be born again he cannot see*, much less *enter into the Kingdom of Heaven.* So that there is no hope of the Salvation of any unregenerate Man, or Woman: but if they live and dye in that estate, their portion will be death and damnation with the Devils, and damned to all Eternity. And in regard of the uncertainty of their lives, they are not sure to be out of Hell one day longer.

Ah sinner! What dost thou mean then to continue in thy carnal and unregenerate Estate? As sure as the word of God is true, if thou dye therein, thou art shut out of all hope of mercy for ever; and shalt pass into easeless, and endless misery. In the fear of God therefore, when thou risest up in the Morning consider with thy self, that thou art uncertain of being out of Hell till the Evening: And when thou lyest down, consider how uncertain thou art of being out of Hell till the next Morning. Surely this consideration is enough to amaze any poor Christian who is indeed Regenerate, but maketh some question thereof in himself. How much more should it a-

maze and ſtartle thee who art yet in thy carnal a ſinful eſtate? And ſtir thee up without any farth delay to eſcape for thy life, and make out in ha after thy Redemption from this dreadful cond tion.

I would ask thee this queſtion; whether, if th ſhouldeſt put off thy ſeeking after the great work Regeneration and Converſion till another Yea Week, or day, thou art ſure to be then on this ſi the Grave, or on this ſide Hell? Certain it is, th haſt no aſſurance of thy life for one day longer. Na I dare boldly ſay, thou thy ſelf knoweſt and bel eve as much. Ah ſinner, *what folly, yea, what madneſs is then, for thee wilfully to live one day longer in ſuch eſtate? In which if thou ſhouldeſt dye, thou art with hope of recovery, undone for ever!*

Obj. Haply thou wilt ſay, though I am not ſure t live another day, yet I am likely, being in goo Health and Strength of Body.

Anſ. How many as ſtrong and healthful as thy ſel have ſuddenly by death been ſnatched away? A why mayſt not thou as ſoon be taken away, havi no Leaſe of thy Life, who then but a Fool, or a Ma man would adventure his carnal happineſs upon ſuc an hazard? Oh therefore, as thou tendereſt the e verlaſting good of thy precious Soul, put not off th great and weighty work a day longer: *for who knoweth what a day may bring forth*, Prov. 27. 1.

Hadſt thou been taken away in the ſtate thou a in, how ſad had thy caſe been? Where hadſt tho been at this hour? Certainly thou art not able t conceive the dreadfulneſs of that miſery thou ſhould now have been in. And haſt thou lived all this whi in ſo great danger, and wilt thou live in it ſtill? Go forbid! Hath a Miracle of mercy kept thee out o Hell ſo long, and wilt thou yet continue ſecurely i ſuc

ſuch danger of it? Oh ungrateful wretch! Queſtionleſs if thou hadſt any ingenuity in thee, thou wouldſt be aſhamed thus to abuſe the Patience, and long ſuffering of God towards thee; which ſhould have led thee to Repentance. Thou ſhouldſt rather take up a Reſolution and ſay, though I have hitherto abuſed the Patience and long-ſuffering of God, I will abuſe it no more. Though I have often ſlighted and rejected the gracious Invitations of Jeſus Chriſt, yet through the Grace of God, I will reject them no more, but cloſe with them, and give up my ſelf unto Chriſt, from henceforth to be ruled and governed by him.

God hath allotted to every Man who lives in the Boſom of the Church a certain day of Grace, and time of Repentance; which whoſoever neglects, can never be ſaved. Ah ſinner! As therefore thou wouldeſt not neglect thine own Salvation; neglect not thy day of grace, neither let ſlip the ſeaſon of mercy; but as the Apoſtle exhorteth, Heb. 3. 15. *To day if you will hear his voice, harden not your hearts. Behold! Now is the accepted time, now is the day of Salvation*; If that be once paſt, there is no recovering of it.

CHAP. VII.

Sheweth the miſerable and dreadful condition of the unregenerate in their life-time.

HAving given you ſome Motives to quicken up your deſires and endeavours after the work of Regeneration, I come now to ſhew you the *means on your part to be performed for the better at-*

taining thereunto; which may be brought to the two general Heads.

1. *The Embracing some Truths.*
2. *The Practising some Duties.*

The Truths to be embraced are these;

1. *That every man in his state of unregeneracy, is in a miserable state, and dreadful condition.*

2. *That there is hope of mercy for the greatest Sinners.*

That you may the better understand the miserable Condition of Men in their state of Unregeneracy, I shall shew you their Miseries:

1. *In this Life.*
2. *At Death.*
3. *After Death.*

Their miseries in this Life are briefly these;

1. *They are servants to Sin, and slaves to their Lusts*; making it their main work and design, to serve their sinful flesh with its affections. The baseness of this slavery under sin will appear the more, if we shall consider,

1. *What it is we do inthral thereby, even our precious Souls*, which at first were created after the Image of God, and fitted for his noble service, and communion with himself. Now for this immortal Being to be a drudge to base Pleasures and Profits, to the vain and vile things of this World, is a most sad Degeneration.

2. What are the Fruits of this spiritual Bondage and Slavery.

1. At the best a little seeming Pleasure, or Profit, that lasts but for a Moment, which the Apostle calls, *The pleasures of Sin for a Season*, Heb. 11. 26. they are but of little worth, and but of short continuance. And sure it must needs be a Point of folly, eagerly to pursue these sinful Lusts and Pleasures, which are

but

but light and temporary, which do but appear and vaniſh, to the hazard of thoſe durable Riches and eternal Pleaſures, which are at God's right-Hand.

2. Another Fruit which uſually follows upon our ſlaviſh ſubjection to our luſts, is death eternal; according to that of the Apoſtle, Rom. 6. 23. *The wages of ſin is death*, and that eternal, as appeareth by the oppoſition of eternal Life: for ſaith the Apoſtle, *The Wages of ſin is death, but the gift of God is eternal Life.* So that as eternal life followeth an holy life, ſo eternal death followeth a ſinful life. This is the reward Sinner, that thy God whom thou ſerveſt will pay thee at laſt, thou muſt dye the death.

Oh the folly and madneſs of this ſenſual enſlaved World! Sure were there nothing in ſin but the preſent ſlavery, it were enough to diſſuade any ingenious ſpirit: Who would be a Slave? A Slave to Luſt? At the command of every unclean Motion? At the beck of every brutiſh Affection? But if the vileneſs of the Work will not deter thee, will not the dreadfulneſs of the Wages neither? Which is eternal death and condemnation? Oh conſider this, you who make ſo light a matter of Sin, and take ſuch pleaſure in obeying the Luſts thereof!

II. All Men in the ſtate of Unregeneracy are Servants and Slaves to the Devil: which neceſſarily followeth upon the former; for ſuch as are in ſubjection to their luſts, muſt needs be under the bondage and ſlavery of Satan, in that the chief Power he hath over us, is, by luſt to allure us unto ſin. I know all Men are apt to ſay, *That they hate and deſie the Devil, and abhor to be his Slave or Servant*: but yet in the mean time they obey his ſinful commands, and thereby declare themſelves to be his Servants, for as the Apoſtle ſpeaketh, Rom. 6. 16. *Know ye not, that to whom ye yield your ſelves ſervants to obey? His ſervants ye*

are to whom ye obey. And saith the beloved Disciple, 1 John. 3. 8. *He that committeth sin is of the Devil*; that is, who gives up himself to the committing of sin, is a Servant and Slave to the Devil, for he doth his drudgery.

Oh that the Eyes of poor Sinners were opened, to see who it is that puts them upon all manner of sin and wickedness! Certainly they would not then be so ready and forward thereunto. Oh that they did but know in what a miserable Bondage and Slavery they are! Certainly then they would not be so merry, and jovial, neither would they sleep one night quietly in such a State and Condition, but they would be casting about how they might be freed and delivered from the same.

III. *All Men in their state of Unregeneracy are under the Curse of God, which continually so hangeth over their Heads, that they are Cursed in every thing*;

1. *In their estate.* Wealth and Riches are in themselves good things, even the good blessings of God: but yet all the wealth of carnal and unregenerate Men are accursed unto them; their very blessings are turned into curses, as the Lord threatneth by his Prophet *Malachy*, saying, *I will curse their blessings.*

Cursed they are, and shall be in the City, and in the Field; in their Basket, and in their Store; in the increase of their Kine, and the flocks of their Sheep, as you have it expressed, *Deut.* 28. 17, 18. Thou enjoyest abundance of this World's Goods, yet so long as thou livest in thy wicked and ungodly courses, be it of *lying, swearing, couzening, whoring, drinking*, &c. *the Curse of God is in thy store and abundance, which makes way for thine eternal misery.*

2. *In their Names.* Their very name is cursed: for as the Wise Man speaketh, Prov. 10. 7. *The*

Memory

Memory of the Just is blessed, but the Name of the Wicked shall rot; that is, the just and righteous shall leave a sweet scent behind them; so that they shall not be mentioned without some commendation: But the wicked shall leave a stinking savour behind them, so that their very names shall be loathsome and abominable; like a rotten Carcass they shall for a while stink above Ground, and at last be utterly forgotten.

3. *In their Houses.* For as the Wise Man speaketh, Prov. 3. 33. *The Curse of the Lord is in the House of the wicked.* Though their Houses be never so well Furnished, yet what comfort and content can there be found therein, when the curse of God is in them? Which is enough to blast the Beauty, and eat up the Timber and the Stones thereof. *Zech.* 5. 4.

4. *In their religious Exercises.* The word which they hear is cursed unto them. That which to others is the savour of life unto life, to them is the savour of death unto death, being a means to ripen their sins, and hasten their ruin. *The Prayers which they make are accursed unto them*, oftentimes bringing down a Curse rather than a Blessing. Yea, *the Table of the Lord is likewise accursed unto them.* So that instead of feeding on the Body and Blood of *Christ*, they eat and drink their own *Damnation.* Oh how sad and lamentable must thy condition needs be, when those things which are not only blessings in themselves, but likewise blessed unto others, should be cursed unto thee, and heighten both thy sin and sorrow. And if thy blessings become curses, O what will thy curses be!

IV. As the Ground and Foundation of the Curse, *All Men in their state of Unregeneracy are under the guilt of all their sins*, which must needs make their condition

tion ſad and dreadful. For as the *Man is bleſſed whoſe iniquity is forgiven, and whoſe ſin is covered*, Pſal. 32. 1. So is he moſt wretched and miſerable, who lyeth under the guilt of ſin without pardon: *His Conſcience being oft-times tormented with ſuch reſtleſs horrors and perplexities*, that though life be moſt ſweet, and Hell moſt dreadful, yet it makes a Man wilfully to caſt away the one, and willingly to embrace the other, that he may be freed from the horror of his guilty Conſcience. Thus *Judas* ſought eaſe by an Halter, and preferred hanging, yea, the torments of Hell before the anguiſh of his guilty Conſcience. Now thou may'ſt make light of unpardoned ſin, thinking it no great matter: But the day is coming, when thou wouldeſt give all the World (if thou hadſt it) for a pardon, which then cannot be had. Therefore as ever thou wouldeſt ſtand before Chriſt's judgment ſeat with comfort, and not be caſt into everlaſting burnings, now turn from thy ſins, and be earneſt with God in Prayer, for the Pardon of them in and through the merits of Chriſt's bloody death and paſſion. Art thou a Sinner, and not a pardoned Sinner? O tremble! What conſcience haſt thou that can let thee ſleep, and ſing, and laugh, in ſuch a diſmal ſtate?

V. Every Man in his ſtate of Unregeneracy is liable to all ſorts of judgments.

1. To temporal judgments, as pains, ſickneſſes and diſeaſes, loſſes, croſſes, and the like. Haply for the preſent thou mayeſt be without them, but thou canſt not promiſe thy ſelf freedom and exemption from the ſame, no not for one day: for they are continually hanging over thine Head, ready every moment to ſeize upon thee: and they often-times come ſuddenly when they are leaſt expected. It is expreſly noted, that when the Lord rained Fire and Brimſtone

Brimstone upon *Sodom* and *Gomorrah*, at that time the Sun was risen from the Earth. Little did the *Sodomites* expect so strange a Shower after so fair a Morning. Believe it, this days ease and rest, and mirth, may be turned into pangs, and anguish, and groanings, and roarings before to Morrow.

2. They are liable to spiritual judgments, as blindness of mind, hardness of heart, vileness of affections, horror of conscience, and the like. The Prophet *Isaiah* doth elegantly decipher the miserable condition of an Unregenerate Man in this respect. *The wicked*, saith he, *are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt*, Isa. 57. 20. The Sea is not only oft-times outwardly tossed up and down with Winds and Tempests, but also inwardly disquieted, even with her own Motions, casting up continually Mire and Dirt. Even so the Heart of a carnal Man is not only many times outwardly troubled with crosses and afflictions, but also inwardly disquieted with the impetuous violence of filthy Lusts, and the restless terrors and torments of a guilty Conscience, which are far sorer than any outward Afflictions, as seizing upon the tendereſt Part, namely the Soul, and Spirit of a Man.

3. They are liable to eternal Judgments. What can they expect, if they dye in their state of unregeneracy, but after this momentary life is ended, to be cast into that everlasting fire, which *God hath prepared for them, as well as for the Devil and his Angels?* which is the most dreadful condition of all: That Judgment cannot be accounted small which is eternal. An eternal Feaver, or but an eternal Tooth-ach, were a Misery unspeakable: *But what are these to the lying in that lake which burneth with fire and brimstone to all eternity?* Oh methinks, the name of eternal Judgment should, if not fright him out of his wits, yet awaken

awaken every unregenerate Man out of his ſecurity and ſtir him up without further delay, to abandon his wicked and ungodly courſe of life, and to ſet upon the Practice of all holy and religious Duties, and to labour therein, to get the Work of Regeneration wrought in his Heart, that he become a new Creature! It may be thou haſt a plentiful Portion of this World's Goods, enjoying what thine heart can wiſh or deſire; but, Oh what will it profit thee to live plentifully and proſperouſly here, and to be eternally miſerable hereafter? Thy former happineſs will ſerve only to make thee more ſenſible of future miſeries. And therefore when thou art tempted to any unlawful pleaſure, or profit, reaſon thus with thy ſelf; *Shall I for a ſhort momentary pleaſure, that will ſoon have an end, run the hazard of an eternal Judgment, that will never have an end? ſhall I for a little profit here, loſe my Soul to all eternity? What greater folly, yea, what greater madneſs can be imagined?*

Thus much of the Miſeries of the Unregenerate in this life. Come we now to ſhew their miſeries at death.

CHAP. VIII.

Sheweth the miſerable and dreadful Condition of the Unregenerate at their Death.

IF the Life of an unregenerate Man be ſo miſerable, as hath been ſhewed: How doleful, think you, will be his death? ſurely his miſery then will be much increaſed; As will appear from the conſideration of theſe particulars:

1. When Death ſhall appear unto thee, and tell thee, it hath a Meſſage from the Lord, who hath ſent

sent and *Habeas Corpus* for thy Body: Then comes in Conscience, if a little awakened with her Books of Accompts, her black and bitter Roul, and shews thee thy old Reckonings, and Arrears, setting before thee the Follies of thy Youth, the Sins of thy riper Years, and the Iniquities of thy whole Life.

Ah Sinner, thou who goest on impenitently in thy wicked and ungodly course of life, consider with what a ghastly Countenance thou wilt look upon that black and hellish Catalogue of all thy Sins! thy Lyes and Oaths, thy railing and rotten Speeches, thy Scoffings at God's People, thy Goods ill gotten, thy time ill spent, thy prophanation of Sabbaths, thy speculative Wantonness: yea thy many actual Filthinesses, and Uncleannesses; thy Pride, Worldliness, and Covetousness; thy sensual Revellings, and jovial Meetings. What horror will then possess thy Soul, no heart of Man can conceive, nor Tongue of Man & Angels can express.

II. The Devil will not be then wanting to aggravate thy Sins, and to set before thee the Curses and the Judgments due unto thee for the same, thereby to drive thee to despair. For when *death* layeth *siege* to the *Body*, then doth he most violently assault the Soul: And the shorter he perceiveth his time to be, the more eagerly doth he bestir himself.

III. Death puts an end to all thy worldly Comforts, and Contentments, which must all die with thee, as to thy use and comfort; It salutes thee with this sad Word, *Thou hast received thy good things*, now an end of thy Heaven and Joy. Particularly,

1. Then thou must part with all thy carnal Pleasures and Delights, which thou hast loved so dearly. Yea, then thou wilt find little comfort remaining of all thy former pleasures, wherein thou tookest so much content and delight; and for the enjoyment whereof, thou dispensedst not only with the Duties

of

of thy calling; but likewise with the Duties of Piet
Yea, it will be a very Hell unto thee upon Earth,
consider what eternal Torments thou art like to e
dure, for those poor and perishing Pleasures whi
thou enjoyest here for a Season. Are these the thin
for which I dye? Are these the price of my Soul,
my Blood, of my Peace?

2. Thou must part with thy wealth and riche
carrying nothing away with thee of all thy enjo
ments: yea, it will be a death to thee to part wit
thy wealth, which was thy life: but to consider ho
thou hast damned thy Soul for the getting thereo
this will be an Hell to thee.

3. Thou must part with all the means and oppor
tunities of Grace. Now thou enjoyest the Ordi
nances of Christ, as the Word, Prayer, and Sacra
ments, which whilest thou rejoycedst, thou hadst
hope: But death puts an end to these, and thy hope
must give up their Ghost. Now Christ calls upon
thee, Sabbath after Sabbath, by his Ministers and Em
bassadors, wooing and beseeching thee to abandon
thy Lusts, to cast away thy Sins, and to cast thy
self into his Arms, to accept of the Reconciliation
purchased by his Blood. But ere long thou shalt
hear no more of these things, not a Sabbath more,
not a Sermon more, not one word more of Grace,
of Mercy, of Hope, for ever. When thou wouldst
give, if thou hadst them, ten thousand Worlds, for
one moment of that merciful time of Grace, which
thou hast so long abused, for a drop of that precious
Blood, which thou hast so long trampled under thy
feet: yea, for one Sabbath more, to have Christ
once more tendred to thee in the Ministry of the
Gospel; but alas, it will not be granted.

Ah Sinner! Then wilt thou cry out of thy sins, and
cry for mercy: Mercy, mercy, Lord, to a dying
Soul,

oul, that am juſt ſinking, periſhing under the Load
mine Iniquities. Then wilt thou begin to wiſh,
hen it is too late, that thou hadſt ſpent thy preci-
us time to better purpoſe, that thou hadſt minded
more the things for eternity: that thou hadſt cloſed
with the tenders and offers of Jeſus Chriſt, and that
thou hadſt better improved the means and opportu-
nities of Grace, which thou didſt once enjoy. Thou
then wilt ſay, *Oh if the Lord would be pleaſed to add a few Years more to my life! How would I contemn the World, and ſlight Vanities thereof? How exactly would I order my Converſation? How careful would I be of Duty? How watchful againſt Sin? How would I beſtir my ſelf to work out mine own Salvation?* But the time of thy departure is at hand, and there is no hope of a Reprieve for one day longer: and therefore all theſe good wiſhes and purpoſes come too late.

There are two things eſpecially which will aggravate a Sinner's Miſery at his death.

1. To think what poſſibility of making his peace with God, he hath had all his life time; to remember how often he hath been invited to accept of Jeſus Chriſt, and yet would not.

2. To think that now there is no hope of mercy having by his *ſins* ſhut *Heaven Gate*, and hardened *God*'s heart againſt him. Surely then wilt thou in the bitterneſs of thy Soul cry out, and ſay, *The God of mercy hath utterly forſaken me; and the Devil who knows no mercy, waits for to take me.* Ah! then which way ſoever thou lookeſt, thou wilt find nothing but matter of bitter weeping and lamentation. If thou look backward, what canſt thou behold, but all the filthy and abominable Luſts of thy youth unrepented of? yea, multitudes of horrid ſins *which thou haſt committed in the whole courſe of life*; for which thou never haſt been humbled, nor ſhed one penitential

Tear:

Tear: the guilt of the least of them is enough to sink the Body and Soul into everlasting burnings.

If thou look forward, what canst thou behold but suddain destruction ready to seize upon thee? Yea God's strict Tribunal, before which thou art just making thy appearance, there immediately to be sentenced to endless Torments and Miseries of the other World; the Sting and Terrors of which thou shalt never be able either to avoid, or abide.

If thou look within thee, what canst thou behold but thy Conscience polluted and defiled: yea, accusing and condemning thee? If without thee, what canst thou behold, but the wicked World, which thou hast too much loved? and thy relations which stand weeping about thee? a company of miserable Comforters, that cannot delay the separating stroke of death one day or hour: neither can they afford thee the least dram of true comfort.

If thou look downward, what canst thou behold but Hell deserved; with her Mouth open ready to swallow thee up quick? and the Devils ready to receive thy Soul, and carry it to that dungeon of darkness. If upward, what canst thou behold, but a provoked enraged God? whom because thou refusedst to hear in the day of his merciful visitation, he will now laugh at thy calamity, and mock when thy fear cometh upon thee, as himself threatneth, *Prov.* 1. 24, 26. and in *vers.* 28. saith the Lord, *Then shalt thou call upon me, but I will not answer, thou shalt seek me, but thou shalt not find me, for that thou hatest knowledge, and didst not chuse the Fear of the Lord.* And verse 30. *Thou wouldst none of my Council, but despisedst all my reproofs. Therefore shalt thou eat the Fruit of thine own way, and be filled with thine own desires*: that is, *the Wickedness which thou hast sown, shalt thou reap with all fulness.* Thus thou wilt look every where

where for help, yet findeſt thy ſelf every way helpleſs, and hopeleſs.

Haply thou wilt then look unto Jeſus Chriſt, in hope that he will appear for thee, and his Blood make thy Atonement. But Sinner know, that though his Blood be a Fountain opened to all poor penitent believers to waſh away the filthy ſpots and ſtains of their ſins; yet to thee, who haſt all thy life long ſuffered Chriſt to ſtand knocking at the door of thine heart, by the Miniſtry of his Word, by the Motions of his Spirit, and by the Checks of thine own Conſcience, and wouldſt not open unto him; to thee his Blood will be then a Fountain ſealed, ſo that thou ſhalt not partake of the leaſt benefit thereof, becauſe in thy life-time thou haſt ſo often ſlighted it, yea, and crucified him afreſh by thy bloody ſins.

Ah Sinner, whither wilt thou flee for comfort in the midſt of thy diſtreſs? It will then be too late to cry out, Oh that the time I have ſpent in Taverns and Ale-houſes, in ſports and paſtimes, in carnal pleaſures and ſenſual delights, I had ſpent in prayer and faſting, in humbling and repenting! It will then be too late to cry with *Balaam*, *Oh that I might dye the Death of the Righteous*, when thou haſt neglected to live the life of the righteous. For look as the life is, ſo commonly is the Death; and as Death leaves a Man, ſo the laſt judgment ſhall find him.

And now, Sinner, thy laſt ſand being run out, thy day paſt, and the Devils long looked for day being come, who waits for thy Soul, ſo ſoon as it goeth out of thy Body: Oh what a direful Screech will thy Soul give when it paſſeth out of thy Body, into the Devil's clutches to be carried by him into the bottomleſs burning Lake!

Oh how ſhould the conſideration of theſe unſpeakable Miſeries, which are the Portion of natural and unrege-

unregenerate Men at their deaths, ſtartle and awaken all ſuch Worldlings and Senſualiſts, who ſo they may encreaſe their wealth, and ſatiate themſelves with worldly pleaſures and delights, take no thought now, nor make any proviſion againſt this dreadful day of reckoning, I mean, the day of their deaths! Surely did they know, and feelingly apprehend, or would they be brought to believe what horror and aſtoniſhment, what terror and anguiſh is like then to ſeize upon them; they would count it the greateſt point of Wiſdom in the World ſpeedily to labour for an Intereſt in Jeſus Chriſt, who alone can free them, as from the ſting of Death, ſo from theſe Horrors and Aſtoniſhments which accompany the ſame, and would now ply as the bleſſed Means of Salvation; as reading, hearing, praying, faſting &c. which are now their Burthen and Bondage, yea, the matter of their mocks and ſcorns, would then be their daily delight and exerciſe.

CHAP. IX.

Sheweth the miſerable and dreadful Condition of the Unregenerate after their deaths.

IF this were the Concluſion of Unregenerate Men, that Death did put an end to all their Miſeries, happy were it for many. But this is their grief and ſorrow, their woe and miſery, that all this is the beginning of their Sorrows: that after all this there is a reckoning to be made for what is paſt. *For as it is appointed to Men once to dye, ſo after this cometh the Judgment*, Heb. 9. 23. Whereby the Judgment that immediately followeth after death the Apoſtle meaneth the particular Judgment, which is at the end of each

each Man's life, as is evident by this phraſe, after this, which intendeth the time of a Man's death. For as *there is a general Judgment at the end of the World*: So *there is a particular Judgment* that paſſeth upon each Man at the end of this life. So ſoon as thy breath departeth out of thy Body, it fareth with thy Soul, as with that Man of whom the Prophet *Amos* ſpeaketh, *Amos* 5. 19. *Who did flee from a Lyon, and a Bear met him.* In like manner thy Soul is no ſooner eſcaped out of a miſerable World, but in a moment it is plunged into another, and greater miſery.

Herein lieth a main difference between the Children of God, and the wicked. The courſe which God taketh with his Children, is this. When thy Soul is ſet at liberty from the Priſon of the Body, it is inſtantly conveyed by the Angels into *Abraham's* Boſom, as is expreſly noted of *Lazarus*: *And being cloathed with the long white Robe of Chriſt's Righteouſneſs, is joyned to the Spirits of juſt Men made perfect.*

But with the Souls of wicked and impenitent Sinners, it is far otherwiſe; for ſo ſoon as they depart out of their Bodies, they are ſeized upon by wicked Angels, and preſently brought before God's Tribunal ſeat, where receiving their doom, they are inſtantly ſent down into the Kingdom of darkneſs, and bottom of the burning Lake, there to be reſerved in everlaſting Chains unto the great day of Judgment.

II. Beſides this particular Judgment on the Souls of the Unregenerate at their deaths, there will be a general Judgment on their Souls and Bodies re-united at the great and laſt Day.

For the fuller clearing and opening of this great and fundamental Principle of Religion, I will ſhew you,

1. That there will be a Day of Judgment.

2. The

2. The Person who shall be the Judge.

I. For the first, that there will be a Day of Judgment, is clear from that of the Author to the *Hebrews*, Chap. 9. 2. where he reckoneth it amongst the fundamental Principles of Religion. And *Act.* 17. 31. The Apostle *Paul* speaking of God, saith, *He hath appointed a day in which he will judge the World in Righteousness.* Yea, in 2 *Cor.* 5. 10. he puts a MUST upon it, *We must*, saith he, *all appear before the Judgment-seat of Christ*, which implieth the necessity thereof.

And truly, there is a necessity of a general Judgment, as for the Declaration of the Equity of God's particular Judgment on each Man at his death; in which respect it is called, *The Day of the Revelation of the righteous Judgment of God*, Rom. 2. 5. So for a clear Manifestation of the Justice of God. Though God be most just in all his ways, yet in this World it is not so evidently discerned. Because God in wisdom oft suffereth the wicked to prosper: yea, and to domineer over the Righteous. Here the *best Men* are oft-times the *worst used, and most wronged.* Here the *true Prophets* of God are fed with Bread and Water in their Caves; whilst the *false Prophets* of *Baal* fared plentifully at *Jezebel*'s Table. Here *Dives* sits in his Palace, *clothed richly, faring sumptuously every day; whilst* Lazarus *lieth at his gate, naked and hungry. But then God will render to every one according to his deeds*, Rom. 2. 6. Thus you see, there will be a Day of Judgment.

Oh how terrible will this day of Judgment be unto the Unregenerate, and wicked! To them it will be a day of wrath, a day of trouble and distress: a day of darkness and gloominess; then shall the Drunkard drink deepest of the Cup of God's Wrath: the Fornicator and Adulterer, who burned with the Fire of Lust,

ft, burn in the Fire of Hell. Then shall the rldling and covetous Wretch feel his loads of ill-tten Goods sinking and drowning him in perdition d destruction, pressing him down to the bottom of e infernal Lake.

Ah Sinner! How doth it concern thee to retire o some secret place, and there seriously to ponder this Day of Judgment? Ask thine heart this estion, Is it certain there will be a Day of Judg-nt or no? If it be certain; Oh then why do I not epare for it by breaking off my sins, and making peace with God, before that day come upon me? hy do I not labour for an interest in Christ, by hom alone I can be freed from eternal death and demnation? Why do I not now give all diligence make my Calling and Election sure? *Oh Sinner! ason thus with thy self; thou knowest not of what ad-ntage a few such serious thoughts may be to thy Soul.*

When *Paul* Preach'd to the *Athenians*, he urged em to repent and turn from their sins, from this ry ground and reason, *Because the Lord had appoint-a Day in which he will judge the World in righteous-ss*, Acts 17. 30, 31. *Oh repent therefore, and turn ye om your wicked ways, for why will ye dye and perish rnally in your sins? Seek unto the Lord while he may found, and call upon him while he is nigh.* Christ w stands knocking at the door of thine heart by e Ministers of his Word, the Motions of his Spirit, d Checks of thine own Conscience: Oh give him eedy and willing entertainment! The time will me when thou wilt knock with the *foolish Virgins*, d shall not be heard: and repent with *Judas*, and t to be accepted. For the Lord will have his day m thine is past, and a day of judgment for thy nishment, that didst slight and reject the day of ercy for thine amendment.

II. For the Person who shall be the Judge. It is Christ that shall be Judge: who shall, in a visible shape, both judge and pronounce sentence upon all Men, as the Sentence of *Absolution* on the Elect, so the Sentence of *Condemnation* on the Wicked.

Indeed judging the World, being a work *ab extra* which respects the Creatures, it is common to the whole Trinity; So that neither the *Father* nor the *Holy Ghost* are excluded; but yet it is in Scripture more especially appropriated to the Son. And that partly as a Recompence of his Humiliation; and partly because the Proceedings of the Judgment being *visible*, it seemed convenient *that the Judge himself should be conspicuous*. And therefore *Christ* in his *humane nature* shall judge the *World*, and denounce the Doom of *Condemnation* against the wicked ones: yet shall he do all as *Immanuel*, God and Man.

III. *For the order of Christ's proceeding in Judgment at the last Day.*

I. There will be a *Citation* of all, both dead and living Men, with the Devils, to come to judgment. *We must all appear*, saith the Apostle, 2 *Cor.* 5. 10. *All*, without exception, of any must make their appearance, High and Low, Rich and Poor, King and Beggar, Male and Female.

Oh what a great day will that be, when the whole World shall be cited and summoned to appear together at once!

Q. *If you ask how they shall summoned?*

A. By a shout from Heaven, and the sound of a Trumpet, which shall alarm this sleeping Earth, and at which Hell shall shake, all Graves shall open, and yield up their Prisoners, which they have fast kept in the Chains of *death*, from all Ages since the beginning of the World. Yea, *the Sea shall give up the dead which are in it*, Rev. 20. 13.

II. *We*

II. *Upon this Citation and Summons, there will be a Resurrection from the Dead, and such a chan[illegible] of the living, as if they had been a long time dead, and were raised to life again.* And as the Graves shall then give up their dead Bodies, so Hell shall give up her living Souls, which shall enter into their old Carcases to receive a greater Condemnation; Oh, what wo-ful salutations will there be between that Body and Soul, which living together in the height of iniquity, must now be re-united to suffer the fulness of their misery!

III. After the Resurrection follows a Collection, and gathering together of all Men and Devils in the World; but with this difference. The Elect being gathered together by Angels, shall with great joy be caught up into the Air to meet the Lord, Mat. 24. 31. But the Reprobate together with the Devil and his Angels, shall with extream horror and confusion be drawn and dragg'd into his presence, *Rev.* 6. 15, 16. Ah Sinner, what terror and amazement will then seize upon thee, when like a Malefactor thou art brought against thy will before the Judgment-seat of Christ?

IV. After this follows a Separation of the good from the bad, of the Elect from the Reprobate. For Christ at the first appearing of all before his Judgment-seat, to testifie his gracious favour and good respect to Believers, separates them from others, and sets them on his right-hand, as a flock of Sheep whom he intends to take for his own. And then will he set the wicked and unbelievers on his left-hand, to testifie as his rejecting them, so his purpose to pass a terrible Doom upon them, as himself expresseth, Mat. 25. 22, 23.

V. After this follows conviction of the Wicked, and a discovery of all their Works; which is pro-

per to go before giving of sentence. For in all Courts of Justice there is no Man condemned t be convicted. And therefore this Court of C being the exactest Court for Equity and Justice, may well conclude, that there will be no Man demned, till he be convicted, and his offences open before all.

All the *Wickednesses* of their lives shall be brou *forth* to light, and made to stare them in the f and with such unquestionable evidence charged u them, that they shall stand speechless before t Judge, not having a word to say to excuse and ac themselves of this dreadful Charge.

Touching the Means of Conviction, know t this conviction will be by the opening of two Bo which we find mentioned in Scripture.

1. The Book of God's Remembrance.
2. The Book of every Man's Conscience.

The former we find mentioned, *Mal.* 3. 16. *Book of Remembrance was written before God.* God h a *Book of Remembrance*, as of the good Works Actions of the Godly; so of the evil Works Actions of the Wicked, wherein their most fo abominations are registred and recorded. Sin all the Wickednesses of thy life, the Secret Vil that thine heart hath been privy to, which no ey Man ever saw, or suspected; all thy Chamber S all thy twilight Sins, all thy Works of the Night, of Darkness; yea, secret and open, which thou long since forgotten and hurled out of thy sight; these are written and booked up before the Lor gainst that terrible day.

The latter Book, namely the *Book of Conscie* he find mentioned, *Jer.* 17. 1. *The Sin of Ju written with a Pen of Iron, and with the Point Diamond, it is graven upon the Table of their He*

That is, their Sins are so fixed in their Hearts and Consciences, that they cannot be forgotten, but the Memory of them all shall be revived. And with the Apostle, *their Conscience also bearing witness, and accusing them in the Day, when God shall judge the Secrets of Men by Jesus Christ*, Rom. 2.15. In this Book of Conscience, which God hath given to every Man and Woman, are written all their Thoughts, Words and Actions; yea, their sinful Omissions, as well as their sinful Commissions; their secret Impurities, as well as their open Impieties.

Ah, in what a woful case will thy heart then be! what horror and astonishment will then possess thy Soul! when all thy Lyes and Oaths, all thy Railings and rotten Speeches, all thy filthy and unclean Thoughts, thy mis-spent time in Taverns and Alehouses, thy Worldliness and Covetousness, thy Vanities and Rebellions of thy whole life, shall be brought to thy remembrance, and at once charged upon thy graceless Soul.

2. Yea, at the Day of Judgment there will be a discovery of thy Sins to all the World. For as the Apostle speaketh, 1 *Cor.* 4. 5. *Hidden things shall then be brought to light.* They shall not only be called to remembrance by the Sinner himself, but likewise exposed to the view and censure of others. There is no sin so secretly and closely committed, but then shall be discovered to the view of all. There is scarce a wicked Man in the World, though never so formal, but he hath at some time or other committed some such sin in secret, which he would not have others to know for all the World. But know for certain, that at the Day of Judgment, all the World shall hear thereof. For then all thy secret sins, and close villanies, shall be discovered, and laid open before Angels, Men, and Devils: thy secret Wicke-

doms, and close Adulteries, thy Pilferings, and Stealings, thy false Weights and Measures, thy Hypocrisies and Dissemblings, shall be discovered to the view of all, and that to thine eternal shame and confusion. And therefore the Day of Judgment is called *the Day of Revelation*, Rom. 2. 5. When many Murthers, Thefts, Adulteries, and other abominations, which come not to light here, shall at that day be made known, and discovered to the view of all. Yea, then not only thy Words and Actions, but also thy secret Thoughts and Imaginations, how vain and wanton, how filthy and abominable soever they have been, shall appear to the view of all. Never therefore adventure upon the committing of any sin in hope of secrecy, because thou seemest safe from the Eyes of Men. For suppose thy sin lieth undiscovered unto the last and great day, yet then shall it out with a witness, and be made manifest to the view of all.

Now I know no better way to prevent the discovery of your Sins at that great day, than here, in this time and day of grace, to call your selves to an account, to search and examine your own Hearts and Lives, and then to judge and condemn your selves for your manifold Sins and Transgressions. For, as the Apostle speaketh, 1 *Cor.* 11. 31. *If we judge our selves, we shall not be condemned of the Lord.* Oh therefore let us here often keep a Day of Judgment in our own Souls and Consciences, by a serious examining of our selves concerning our Sins, and judging and condemning our selves for the same! and then let us in all humility prostrate our selves at the Throne of Grace, pleading the Mercy of God and Merits of Christ for the pardon and forgiveness of them all, giving no rest to our Souls, till we have some comfortable evidence and assurance thereof, which will cause us to lift up our heads with joy at the great day of Account.

VI. Aft

VI. After conviction and manifestation of all their hard Actions, follows the Sentence of Condemnation; and what it is, our Saviour himself hath shewed, *Mat.* 25. 41. *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Oh dreadful sentence! every word whereof carrieth much terror in it, and breatheth nothing but woe and misery: yea, Fire and Brimstone!

Depart from me] that is, from Jesus Christ, the fountain of Bliss and Happiness, which in truth is a most grievous Misery; for in his presence there is fulness of joy and Pleasures for evermore.

Ye cursed] To depart from Christ were Hell enough, but thou must also go with a curse, yea, a curse that comprehends all Woes and Miseries under it. And truly to be under God's curse is the quintessence of misery.

Into everlasting fire] What, into fire? and into everlasting fire? Ah wretches! cursed indeed. For as the Prophet *Isaiah* speaketh. *Isa.* 33. 14. *Who can dwell with devouring fire? Who can dwell with everlasting burnings?* which shall not be quenched night nor day, but fed continually with Rivers of Brimstone, and kept still in flame and fierceness by the unquenchable Wrath of the just God, to all eternity. The Torment of the Wicked in Hell will be, as without any intermission, so without any end. After they have there been tormented Hundreds, Thousands, Millions of Days, Years and Ages, their Torments will be as far from ending, as if they were then beginning. And is not this misery enough? even beyond the Expression of Men or Angels. If a Man knew he must lie in a flaming Fire but one day or hour, Oh what fear and horror would possess his Soul! But what is a Day, or an Hour, or an Age, to eternity? Oh then what stupidity and

ſenſleſneſs hath poſſeſſed the Hearts of ſinful Men who by all this, are not frighted from their ſins. The fear of *Nebuchadnezzar's* fiery Furnace made Men do any thing to avoid it. And ſhall not the fear of everlaſting fire in Hell, make Men do any thing to eſcape it? this methinks ſhould awaken them, and cauſe them not only to humble themſelves for their ſins, and to beg the Pardon of them; but alſo to caſt away their tranſgreſſions; to ſtrive againſt them, watch againſt them, pray againſt them a begging power and ſtrength from Chriſt, to keep down the power of their Luſts that hurry them on in their ſinful ways. It is one of the Wonders of the World, how Men, who do believe the Word of Chriſt to be true, that *the wicked ſhall go into everlaſting fire*, can wittingly and wilfully adventure upon ſinful ways, the end whereof they know will be ſo dreadful and aſtoniſhing.

Prepared for the Devil and his Angels.] That is, you ſhall not only be caſt into a Lake of Fire and Brimſtone, but you ſhall there dwell with thoſe hellish Fiends the Devil and his Angels, who will be continually inſulting over you with helliſh exprobrations for neglecting ſo great Salvation offered unto you time after time; and being ſo fooliſh as to loſe the Joys and Pleaſures of Heaven, which laſt to all eternity, for the enjoyment of ſome baſe luſt, which laſted but for a ſeaſon.

Oh what terror and trembling, what horror and amazement will ſeize on their Souls that have received this dreadful ſentence of condemnation! How will they run like Men diſtracted to the Mountains and Hills for covert and ſhelter? How will they then beg and yell again for mercy to a Judge that is juſtly inexorable? I ſay juſtly inexorable to them, having ſcornfully rejected his many loving Invitations, and earneſt

earnest Beseechings by his Ministers to accept of that Peace and Reconciliation which he hath purchased by his Blood. Oh that Men would consider, that one tear or sigh of a penitent Heart will now more prevail for attainment of mercy, than all their bitter and importunate yellings in that day of God's wrath!

VII. After the Promulgation of the Sentence, followeth the Execution, and sending of the Persons judged to their everlasting estate? as it is written, *Mat.* 25. 46. *And these shall go away into everlasting punishment.* So that now comes the eternal Separation from Christ, and possession of those torments, which are endless and endless. For then shall they be hurried by the Devils as their Jaylors, out of Christ's presence, and dragged into the bottomless lake of outer darkness. Oh the hellish cries and horrid shrieks that then will be heard! no heart can conceive, or imagine what an hideous cry it will be.

Hadst thou now an heart to turn from thy sins unto God, by true and unfeigned repentance, and to pray unto him for mercy in and through the Merits of Jesus Christ, there were hope of mercy. But at the Day of Judgment thy Repentance and thy Prayers will nothing avail. The Judge will not then be intreated by thee; and no marvel, seeing thou wouldst not hearken to him in the day of his merciful visitation: But tho he sent unto thee, Messenger after Messenger, Embassador after Embassador, to woo and beseech thee to abandon thy sins, and to accept of him for thy Lord and Saviour; yet wouldst thou not believe on beloved sin, nor deny one filthy lust for all his entreaties. And therefore on that day will he not be intreated by thee, notwithstanding thy manifold Cries and Prayers. If thou wilt not believe me, hear Christ's own words to this purpose, Prov. 1. 24, &c. *Because I have called, and ye refused;*

I have stretched out my hand, and no Man regarded: but ye have set at nought all my counsel, and would none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. Oh! how will it then wound thy very Soul to remember thy folly in neglecting thy season and refusing so great salvation.

Ah, sinner, that thou wouldst now forethink of this dreadful time, and woful misery which hangs over thine head: that when thou art alone, thou wouldst seriously consider with thy self as the certainty and dreadfulness of this day, so what thy condition is like to be, that thou mightest thereby be stirred up to make out after Christ by whom thou mayest escape the Wrath to come.

CHAP. X.

Shewing the miserable and dreadful Condition of the Unregenerate after the Day of Judgment.

HAving shewed you the miserable Estate of the Unregenerate at the Day of Judgment, I shall proceed to shew you their dreadful estate after the day of Judgment: Which in general is most cursed, and therefore, saith our Saviour unto them, *Mat.* 25. 41.

Depart from me ye cursed. That cursed estate is manifest,

1. By privation of all felicity.
2. By subjection to all misery.
3. By sundry resemblances.

4. By

4. By the perpetuity thereof.

Of these in their order.

I. The miserable and cursed estate of the Unregenerate consists in their privation of all that happiness, which believers do enjoy in the presence of God, in whose presence there is fulness of joy, and at whose right-hand there are pleasures for evermore. Were there no positive sensible misery, this privation of God's presence were enough (if they understood it) to make the damneds future estate most accursed, to make Hell to be Hell, without any fire. For as fulness of joy and pleasure is had by the enjoying of God's presence, so fulness of grief and sorrow doth possess the hearts of all those who are deprived thereof. Couldst thou be but for one moment wrapt up into Heaven, and see a Glimpse of that infinite Glory which God hath prepared for all that love and fear him, thou wouldst soon acknowledge as much.

II. Besides this *privation of felicity there is a subjection to all misery.* Besides *the pain of loss*, there is a *pain of sence*, which the damned endure: which is in it self intolerable, unutterable, and unconceivable. It were misery enough to be tormented with the Gout, Cholick, Stone, Tooth-ach, or the like: but should all these, together with the most exquisite tortures that the Wit of Man could invent, meet together in one Man, at one instant, yet would they come infinitely short of these. All pains and torments, all racks and tortures whatsoever, which Men are capable of suffering here, are but Sparks in comparison of the Flames of God's Wrath, and Flea-bits to the Stings and Scorpions beneath; where there is torment without ease, horror without comfort, wrath without pity: There are no sorrows like to the Sorrows of the damned, wherewith the Lord afflicteth them in the day of his fierce wrath; when he will pour out all the Vials

of his fury upon them, and will make them at once to pay for all the wrongs they have done to his name, for the contempt of his Mercy, their affronts to his Juſtice, for the abuſe of his Patience, and long-ſuffering, for their miſ-ſpent time, for their ſwearing, and curſing, for their whoring, and drinking, for their prophaning his Sabbaths, for their hating, and perſecuting his People.

Oh! What weeping and wailing? what ſighing and groaning? what curſing and banning will there then be heard?

The Extremity of the Torments of Hell further appeareth in this, that they are univerſal. Not only this or that part of thy body ſhall be tortured and tormented, but every part and member thereof. As all have joyned in ſin, ſo muſt they all partake of the Torment.

The Pain which Men here endure, is for the moſt part particular, ſome pained in their head, ſome in their back, and ſome in their feet: And ſome of their pains are oft-times ſo extream, as thou wouldſt not willingly undergo them to gain a World. But for a Man to be tortured and tormented in every part and member of his body at once, muſt needs be very grievous, which is the Condition of all the damned in Hell.

By this you may a little conceive the extremity of their Torments: But if I had the Tongue of Men and Angels I could not expreſs to the full. For as in Heaven there is ſuch a fulneſs of joy as the Heart of Man is not able to conceive, much leſs the Tongue of Man able to expreſs; So in Hell there is ſuch a fulneſs of ſorrow & torment, as is both beyond expreſſion or conception.

Oh Sinner, wouldſt thou never come into this place of torment? deſcend into it daily: look into the Pit often, if thou wouldſt not fall into it. If

Hea-

Heaven, and all the Joy and Glory there will not afford Arguments enough to draw thee on after thy God: see if Hell, and the Torments thereof will not yield thee Arguments enough to withdraw thee from thy sins. In all temptations unto sin, consider the fearful Issue and Effect thereof: and though it seem never so delightful and agreeable to thy natural humour, yet ask, But what comes after? Let the dreadful consequence thereof, which (without true and unfeigned repentance) is no less than eternal fire, deter thee from the same. Ah sinner, sinner! when thou art bathing thy Soul by the Fire of Lust, consider how for the same thou mayest burn in the everlasting Flames of Hell. When thou art drenching thy self with the voluptuous draughts of thy carnal pleasure, think what a drench, what a poysonous and bitter Cup is prepared for thee below: And this may be a special means to kill that Lust which will otherwise kill thy Soul. Want of consideration of the fearful Issues and Effects of sin, is questionless the cause of so much Sin and Wickedness in the World.

III. The Misery of the damned is set forth in Scripture by sundry resemblances: as,

1. Darkness, yea, outer darkness. *But the Children of the Kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth*, Mat. 8. 12. As light is one of the most comfortable things that Men can enjoy; so darkness is most horrible and terrible. Darkness was one of the *Egyptians* Plagues, which were all fearful effects of God's wrath. It is counted a great severity of punishment to cast Men into a dark Dungeon: For darkness do much affright Men, especially if they hear hideous and terrible noises. What then will be the darkness of Hell? where shall be nothing but weeping and wailing, howling

howling, and gnashing of teeth, with such like effects of fearful terror. This is called *outer-darkness*, because it is out of the place of bliss, the place of light, which is no small aggravation thereof.

2. Torment, as Luke 16. 23. *And in Hell the rich Man lift up his eyes being in torment.* Now torment is an extremity of pain, whereof Man is very sensible, and which is highly grievous unto him. Many torments, which Men inflict, cause such as are tormented to cry and howl, and wish they were dead, rather than to live in such torment. Oh then what is the Torment, which God in his fierce wrath, inflicteth on the damned in Hell! whom he will make to feel his heavy hand to be the Hand of a mighty God. All tortures and torments considered together are not comparable thereunto. Take the pains of all diseases incident to our nature: as Stone, Gout, Cholick, Cramp, or what other can be named. Add hereunto, all the most exquisite tortures that cruel Men have inflicted upon others: as rack, strapado, boyling in Lead, pulling the Flesh from the Bones with hot Pincers, and such like. Add also hereunto all the Anguish, Horror and Terror, that ever any Man felt in his Soul, Mind and Conscience: let all these be joyned together, they are but a Flea-bite in comparison of Hell-torments. The reason is evident, because all the forementioned torments here endured, may stand with God's love and are oft inflicted on his dear Children: But that torment is a fruit of his wrath, wherein he sets himself to make Sinners feel the weight of his indignation.

O foolish sinner! thy pleasures are tormenting pleasures; thy gains, and thine ease, that now thou blessest thy self in, they are tormenting gains, a tormenting ease. Now thou drinkest the sweet, but beware whatever they are in thy mouth, they are

torment

torment in the Belly. Buy not an hours ease or pleasure, at the price of an eternity of torment.

3. Another resemblance whereby the Misery of the damned is set forth, is *Fire*, as *Mat.* 18. 9. This of all other metaphors is most frequently used, and of all others it is the fittest. For *Fire* is the fiercest kind of torment that is, and the most intolerable. Great question is made about the kind of it, *Whether the Fire of Hell be material and corporeal fire, or no.* Surely it is such a Fire as shall torment both Body and Soul, and that much more intolerable than any fire here below. *Brimstone* mingled with fire, makes it burn more fiercely; therefore *Brimstone* is oft added to Hell-fire, to aggravate the torment thereof. Yea, it is said to be *a Lake of Fire and Brimstone*, Rev. 20. 10. which implyeth a great quantity thereof to make it the hotter.

This methinks should lowre the pleasure of all thy sinful lusts, and provoke thee forthwith to set upon that stricter course of life, that more serious, circumspect, conscientious walking, whereby thou mayest escape those heavy things.

Oh, look about thee while it is called to day: run over to Christ, lay hold on his righteousness, stoop to his Scepter; beg of God, that whatsoever he deny thee, he would not deny his Son to thee, by whom alone thou canst be freed from this tormenting fire. Otherwise woe and alas that ever thou wert born.

But oh how wonderfully prodigal are we generally of our Souls, when that for the vile things here below we are so ready to prostitute them to the Lust of Satan and expose them to the Torments of Hell-fire. Whereas alas, *What is it to gain the World, and to lose our Souls?* What, to spend our days in mirth and jollity, and in a moment to be cast into Hell? It is easie for a secure unbelieving Soul to read and hear

of

of this fire. But woe, and ten thousand woes to all such, who shall feel and endure and prove by their experience how hot it is.

IV. The Misery of the damned is likewise set forth in Scripture by the perpetuity, and eternity of their torment. *Their worm dyeth not, and their fire is not quenched, but continueth to burn without end*, Mark. 9. 44. And therefore is called *unquenchable fire, and everlasting fire.* As the *Salamander* is said to live in the Fire: So shall the wicked live for ever in the Fire of Hell. Though they seek for death, yet they shall not find it: though they be always burning, yet they shall not be consumed: though they be always knawed upon by the Worm of Conscience, yet they shall never be devoured: Which makes the Misery of the damned in Hell most exquisitely miserable.

If there might be any end of their torments, tho it should be after so many millions of Years, as there are Sands on the Sea-shoar, or Stars in the Firmament, it would be some comfort to those who endure them. But Eternity is the very Hell of Hells, and that which most of all breaks the very hearts of the damned. The present sense of pain being not so grievous to the damned, as it is to think that after thousands, yea, thousand and thousands of Years, they shall be as far either from end, or from ease, as they were the first Hour of their falling into it. Surely if to a Man tormented with the Gout, Stone, or Cholick, one night seemeth exceeding long: Oh how long do you think eternity (that night which shall never know morning) will seem to those who shall lie tormented and roaring in a Bed of flame, with wicked Fiends and Devils about them, daily and hourly adding to their torment? If one short nights pain be so tedious and grievous, what will that eternal night be?

Oh

Oh that I could prevail with thee once a day, to keep thy thoughts in a serious meditation of the Eternity of Hell-torments! Certainly it would abate the Heat of thy Lusts, and take off the edge of thy love to thy utmost pleasing vanities, and stop thee in the eager pursuit of thy carnal pleasures. For wouldst thou be content to run the hazard of such torments for thy present ease? of such plagues for thy present pleasures? of such an Eternity for a few jocund hours? Oh when wilt thou awake from this folly!

Thus much for the clearing and setting forth of the first Truth to be embraced towards the working of Regeneration in Mens Souls; namely, That every Man in his state of Unregeneracy is in a miserable and dreadful Condition. Wherein I have the longer insisted, that thereby I might startle and awaken Unregenerate Men out of their carnal security, unto a lively Sense and Apprehension of the dreadful Danger they are in, so long as they live and lye in their Unregenerate estate: and so countermine the great Design of the Devil against their Souls, which is to keep them blindfold and ignorant of their wretched miserable state, by perswading them that their condition is as good and safe as the best.

Now stand, Sinner, stand and pause a while on what hath been hitherto spoken. Look back and consider, is this thy state? Is this thy portion which hath hitherto been described? Art thou a Sinner? A wilful and impenitent Sinner? And doth not all this belong to thee? Search the Scriptures, believe the Scriptures, and then say if this be not the Place of them that know not God, and obey not the Gospel of Christ.

But

But hearken, Sinner wilt thou escape? Wilt thou be redeemed, wilt thou be delivered from all this? Would he be a Messenger of good tydings? Would thou bid him welcome that should bring thee News of Redemption from all this? Why, is there any hope of that? Hope of deliverance? Hope of salvation? What for such a Sinner? What from so great destruction? Why, wilt thou hearken? Consider, consider, what shall further be spoken, and thou shalt see that *there is* yet hope for thee, even for thee, concerning this thing. As great as thy sins are, as great as thy danger is, if thou wilt then, there is hope that thou may'st be saved.

CHAP. III.

Sheweth that there is hope of mercy for the worst of Sinners.

II. ANother Truth to be embraced in order to thy Regeneration, is this, *That there is hope of mercy for the worst of Sinners.*

Though the condition of Men in their state of Unregeneracy be very deplorable, yet it is not desperate; there is hope of mercy for the worst of them, which will appear from a due consideration.

1. Of God's willingness to save the worst of Sinners.

2. Of the all-sufficiency of Christ's Sacrifice.

3. Of Christ's readiness to embrace all poor Sinners, who will but come unto him, and receive him upon the terms of the Gospel.

1. God's willingness to save the worst of Sinners, appeareth from his many gracious promises to receive them upon their repentance, Isa. 55. 7. *Let the wicked*

wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. And saith the Prophet Ezekiel, Ezek. 18. 21, 22. If the wicked will turn from all his sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not dye: All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done, he shall live. These, and such like gracious promises of God in his Word for the encouragement of poor Sinners to turn from their sins unto him, cannot but strongly argue his willingness to have them saved.

2. But if this were not enough to set forth God's willingness, to his promises he hath added his Oath, *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live*, Ezek. 33. 11. Here the Lord sweareth by himself, there being no greater to swear by; as if he had said, As sure as I am the true and living God, so certainly I have no pleasure in the death of the wicked, but that he should turn from his wicked ways, and embrace my mercy in Jesus Christ. Because wicked Men are so hardly perswaded of God's willingness to save them, therefore to convince them thereof, and encourage them to turn from their sins unto him, he takes his Oath on it, that he is infinitely more willing that wicked Men should repent, and be saved, then that they should perish in their sins, and be damned.

3. God's willingness appeareth from his free offer and tender of Christ to all who will but receive him by the hand of Faith; as none are named, so none are excluded. The Angel that brought from Hea-

ven-

ven the tydings of Christ's birth, saith, that it was for all People: *Behold*, saith he, *I bring you tydings of great joy which shall be to all People*: There being no state or condition of Men which God hath excluded from salvation by Christ, which doth clearly evidence his willingness to save poor Sinners.

Oh Sinner! Seeing God doth freely offer Christ to all, without exception of any, do not then except thy self; limit not where God hath not limited; say not I am unworthy, or my sins are many and heinous, clothed with many aggravating circumstances; but stir up thy self to adventure thy Soul on Christ, upon the general offer of him in the Gospel. The first work of faith in many hath been to adventure their Souls on Christ upon the free offer of him to all indefinitely. Do thou in like manner adventure to cast thy self upon the free grace of God in Christ, with resolutions to abandon thy lusts for the time to come, and to take Christ for thy Lord and Husband, as well as for thy Priest and Saviour. This is that which God requireth; and if he hath perswaded thine Heart to this, it is a good sign that mercy is intended for thee.

4. His willingness further appeareth by his sending Ministers as his Embassadors unto poor Sinners, upon terms of Peace and Reconciliation, as the Apostle expresseth, 2 *Cor.* 5. 20. *We are Embassadors to beseech you to be reconciled to God.* As if he had said, We are commanded by the *Lord* our *Master*, to offer you terms of *Peace* and *Reconciliation*, to proffer you *Peace* and *Pardon*, if you will heartily turn from your sins unto God: We are sent as Embassadors to acquaint you what Christ hath done, and suffered for your redemption, how he hath fulfilled the Law for you, and offered up his Life as a Sacrifice and Satisfaction to God's justice for your sins; and how you

may

may be happy for ever, if you will rest upon Christ's perfect righteousness, and all-sufficient Sacrifice for Life and Salvation, and give up your selves unto him, to serve and obey his Laws and Commandments. I do here therefore as God's Embassador, in his Name, proclaim to the worst of you, to the greatest and oldest Sinner, that you may have mercy and Salvation, if you will abandon your lusts and close with Jesus Christ, upon the Terms of the Gospel, receiving him for your *King*, *Priest*, and *Prophet*.

Oh how can we but stand amazed at the Riches of God's mercy and goodness, that when we, upon the Knees of our Souls, should have sought unto him for Peace and Reconciliation, yet that he, being the great Lord of Heaven, and of Earth, should condescend so far, as to send Embassadors unto us, sinful dust and ashes, to intreat us to be reconciled to him, to accept his grace and favour. Oh how doth this evidence his great willingness that poor Sinners should not perish, but have everlasting life? Certainly if God had taken more pleasure in your damnation than in your salvation, he would never have sent his Ministers as Embassadors to shew you the way and means of salvation, by receiving Christ as your Lord and Saviour, and giving up your selves unto him; he would never, have perswaded you by so many arguments and beseeched you to turn, from your sins, unto him, that your Souls might live in glory to all Eternity.

6. *God's willingness to save the very worst of Sinners, is most lively represented in the Parable of the Prodigal*, as it is recorded, *Luke* 15. 20. &c. where we read how the *Prodigal* no sooner resolved to go to his Father, and acknowledge his Offences, but his Father prevented him: 'For when he was yet a great way off, his Father saw him and had compassion, and ran, and

and fell on his Neck, and kissed him. Where the
are several passages very observable in the father
the Prodigal.

1. His quick Observation. For when he was y
a great way off, his Father saw him. Before
espy'd his Father, his Father saw him. Though G
is many times unwilling to see the Sinner, yet is
at all times very willing to espy the penitent. Ye
no sooner doth a Sinner resolve to turn from h
sins unto God, but he espies him and pities him.

2. His present commiseration. His Father s
him, and had compassion on him. Though G
looks on obstinate sinners with indignation, yet
looks on the penitent with commiseration. Wh
the Heart of a Sinner is penitentially touched, th
the Bowels of God's mercy are moved within him
When of *Ephraim* repented and turned, the Lo
saith, My bowels are troubled for him, I will sure
have mercy on him. *Jer.* 31. 20.

3. His speedy readiness to embrace him. It
said, the Son went to his Father, but the Fath
ran to meet his penitent Son, shewing how rea
and swift the Lord is to shew mercy to a penite
returning Sinner. A Sinner no sooner returns fro
his sins unto God by repentance, but God turns
him in mercy.

4. His wonderful tenderness. The Father fell on h
Neck. To have taken him by the Hand had be
much, but to fall on his Neck and embrace him, a
that as he was in his stinking loathsome rags, wa
greater favour than could be expected. How op
are the Arms of Mercy to embrace a penitent retur
ing Sinner!

5. His strong affection, expressed by kissing h
penitent Son for, as it follows, he kissed him. He d
not only embrace him, but he likewise kissed hi

[illegible] as St. *Austin* observeth, *Nondum uno verbo audito, [illegible] & deformem amplectitur*, &c. before the Son had spoken one word unto his Father, the Father [illegible] upon his Neck, and kissed his ragged and deformed Son; which sheweth God's willingness to receive and embrace all poor penitent Sinners, that have but a thought of turning from their sins unto him. Yea, the Fathers kissing of his *returning Son*, was to shew that he *rejoyced* as much at *his penitential return*, as *he had grieved at his sinful departure*.

Oh Sinner, What an encouragement should this be unto thee to turn from thy sins unto God! Who hath, as an eye of mercy to espy a returning Sinner; so an heart full of mercy and compassion to pity a returning Sinner; and feet of mercy to meet a returning Sinner; and arms of mercy to embrace a returning Sinner; and lips of mercy to kiss a returning Sinner, in token that he is reconciled to him. Oh therefore let me prevail with thee, whosoever thou art, how many and heinous soever thy sins are, to turn from them unto God by true and unfeigned repentance, and that with hope of mercy and acceptance in and through the merits and intercession of Jesus Christ.

II. That there is hope of mercy for the worst of Sinners, appeareth from the all-sufficiency of Christ's sacrifice offered upon the Cross, and the fulness of satisfaction that was thereby made to the justice of God for the sins of the whole World. So much the Apostle expresseth, where he saith, *He is able to save them to the uttermost, that come unto God by him.* The word translated, *able*, doth imply Power to do a thing. And the word Εἰς τὸ παντελὲς translated, uttermost, is of a very large extent; it extends so far that we cannot look beyond it, no not in our thoughts for let a Man imagine his cause to be never

so desperate, his sins to be never so many and
nous, yet Christ by his death is able to save him fr
them all.

And therefore this we must lay as a Foundati
Truth, that Christ's Sacrifice was a full satisfaction
the justice of his Father, for the sins of the Wor
it being the Sacrifice of the Son of God; even of
who was God as well as Man. For this is that wh
added an infinite value to what Christ did and suffe
for our redemption, that it was the Obedience,
the Sufferings of the Son of God; of him who
God equal with the Father.

Labour therefore to get thine Heart truly satis
in the all-sufficiency of Christ's Sacrifice, that
death was a full satisfaction to God's justice for
sins; for otherwise when either thy Conscience
the Devil begin to aggravate thy sins, and to be
before thee the number and the heinousness of th
thou wilt be at a loss, and even ready to sit down
despair: whereas if thou didst clearly apprehend w
full satisfaction the death of Christ was to G
justice for all thy sins, thou wouldest not fear what
ther thy Conscience or the Devil could object aga
thee. In *Rom.* 8. 33. We read how the Ap
from the consideration of Christ's all-sufficient S
fice and full satisfaction to God's justice by his de
did triumph over sin, and Satan. For having tre
thereof in the former part of the Chapter; in the
ter part thereof, *ver.* 33, 34. he speaks as one
visited with abundance of comfort, yea, challeng
the Devil and all the World to object what
could against the pardon of his sins: *Who shall lay*
Lay any thing to the Charge of God's Elect? It is
that justifieth: *Who is he that condemneth? It is C*
that died. As if he had said, let Conscience and
and Reason; let Law and Sin, let Hell and Devi

all what they can; let them object the number and hainousness of my sins, what is that? *Seeing* Christ *is dead*, even Christ the Son of God, hath offered up his own Life as an all-sufficient Sacrifice, and thereby abundantly satisfied God's justice for my sins. Beloved, the Case between God and us and our Saviour Jesus Christ, is not much unlike the Case of a Creditor, a Debtor and a Surety. Though the Debtor be altogether unable to satisfie his Debt, or to contribute any thing thereunto; yet if his Surety have fully discharged the Debt, and cancelled the Bond, the Debtor is safe enough from Imprisonment, or danger of Arrest. In like manner though we were much indebted unto God, and were no way able to make the least satisfaction for our sins; yet seeing our Surety Jesus Christ, hath taken upon him the Debt of our Sins, and fully satisfied God's justice for the same, by offering up his own Life as an all-sufficient Sacrifice upon the Cross, we shall not need to fear the accusations of Conscience, or of carnal Reason, or of all the Devils in Hell, if we do apply the merits of Christ's Death unto our Souls comfort.

III. That there is hope of Mercy for the worst of Sinners, appeareth from Christ's *willingness to receive and embrace all poor Sinners, who will but come unto him, and* receive him upon the Terms of the Gospel.

1. Christ's *willingness* appeareth from *his frequent personal Invitations of all* sorts of Sinners, *even the worst, to come unto him* for *life and salvation*, as Mat. 11. 28. *Come unto me all ye that* labour, *and are heavy laden and I will give you* rest. In which we find no exception either of Persons or Sins; but whosoever thou art, rich, or poor, male or female; how many and heinous soever thy sins are, if thou art but sensible of them, thou art invited to go to Jesus Christ,

and

and to cast thy self, and the burden of thy sins
on him. And, Rev. 22. 17. *Let him that is a th*
come, and whosoever will, let him take of the Wate
Life freely, That is, in whomsoever there is but
earnest will, and longing desire to partake of Chr
and of the benefit of his death and passion they
invited to come unto him. Now these gracious
vitations of Jesus Christ unto poor thirsty Sinn
to come unto him, that their Souls might live, m
needs argue his incomparable willingness to h
them saved.

2. Christ knowing our backwardness to come u
him, to the formentioned Invitations adds hi
wakening excitation, or proclamation, crying
Ho, every one that thirsteth come ye to the Waters,
Isa. 55. 1. And because many poor Souls are a
say, *Alas! there is nothing in me to commend me*
Christ, I have no goodness, no righteousness of
own: therefore Christ adds, *He that hath no M*
that is, he that hath no goodness, no righteou
of his own, which is there meant by *Money*, let
come. And indeed they are the fittest to go
Jesus Christ, for it is the empty Soul that is
capable of Christ, the Soul emptied of all self-rig
ousness, and self-goodness. Whereas that
which with the Church of *Laodicea*, is rich and
with a conceit of its own righteousness, hath no
for Christ.

3. Christ's willingness appeareth by the m
sweet and gracious promises which he hath mad
his Word, unto all those who by faith come unto
As that known promise, Mat. 11. 28. *Come unt*
all ye who labour and are heavy laden, and I will
you rest, that is, I will ease you and refresh you
will comfort you with the assurance of the pard
your sins, I will give you peace of Conscience

nd eternal peace and reſt with me for ever in my kingdom. And queſtionleſs, one ſpecial reaſon, why many find ſo little peace and comfort in their Souls, is, becauſe they go not unto Jeſus Chriſt, they caſt not themſelves and the burthen of their ſins upon him, who is the Fountain of Peace and Comfort, and from whom alone it is to be had.

And *Mark* 16. 15, 16. ſaith our Saviour, *He that believeth ſhall be ſaved, but he that beleiveth not ſhall be damned*, that is, He who goeth out of himſelf unto Chriſt for life, ſhall be ſaved. But he that believeth not ſhall be damned, that is, He who refuſeth to go unto Jeſus Chriſt, preferring his luſts and corruptions before him, ſhall be caſt into that burning lake, where is nothing but weeping and wailing and gnaſhing of teeth.

Oh how earneſtly doth Chriſt preſs Sinners to come unto him that they might have life! promiſing Heaven, and ſalvation upon their coming; and threatning Hell and damnation upon their refuſing: And what more prevailing argument could he uſe, to perſwade Sinners to come unto him? Which muſt needs evidence his exceeding and great willingneſs to embrace them with the Arms of his Mercy upon their coming.

4. Chriſt's willingneſs appeareth by his rejecting of none who ſincerely go unto him, though never ſo weak and worthleſs in themſelves. Never did any Sinner go to him, but he accepted of him, as himſelf expreſſeth, Joh. 6. 37. *All that the Father giveth me, ſhall come to me and him that cometh unto me, I will in no wiſe caſt out*: but receive him to mercy. Hath Chriſt promiſed this, and will he not be as good as his Word? Did he ever break his word with any poor Soul, though never ſo unworthy? Did he ever

caſt away any who came unto him? And is he not the ſame Yeſterday, to Day, and for ever?

Go Sinner, fear not, go upon the credit of this word, which he hath ſpoken, *I will in nowiſe caſt you out*. Though the Devil ſay, go not; though thy miſgiving Heart ſay, go not, he will not regard thee, he will never look on ſuch a vile wretch, he will caſt thee out; yet ſince he hath ſaid, he will not, go and thou ſhalt find mercy.

Thus have I by ſeveral demonſtrations proved, God the Fathers willingneſs to ſave the worſt of Sinners; So Chriſt's readineſs to embrace all poor Sinners who will but come unto him for life and ſalvation; Wherein I have the longer inſiſted, becauſe I know no better argument to prevail with Sinners, to turn from their ſins unto God by true and unfeigned repentance, and to cloſe with Jeſus Chriſt by a true and lively faith, than a ſerious conſideration, as of God's readineſs to ſave the worſt of Sinners upon their turning unto him; ſo of Chriſt's willingneſs to embrace all poor Sinners, who will come unto him and receive him as their Lord and Saviour.

I have read a Story of a *Gentlewoman* who was condemned to dye for killing her own Child, whereupon divers Miniſters came to viſit her, and perceiving her a little affected with her ſin, and ſad condition, they laboured to ſet before her the heinouſneſs of her Sin, and the dreadfulneſs of her Condition, without hearty and deep repentance: All which little moved her, ſeeming rather the more hard'ned in her ſin. But at laſt another Reverend Divine hearing of her obdurate hardneſs, notwithſtanding all that was ſaid unto her, went and preached unto her the abundant riches of God's mercy in Chriſt, how ready he was to embrace with the Arms of his free grace every penitent Sinner, and how willing Chriſt was to receive

all poor Sinners, who would go unto him, and caſt themſelves into his arms, how many and heinous ſoever their ſins were, and thereupon told her, there was hope of mercy for her, if ſhe were heartily ſorry for her ſins, and would adventure her Soul upon Chriſt, notwithſtanding the greatneſs and heinouſneſs of her ſin? What! Mercy for me, ſaid ſhe, that is impoſſible, &c. Whereupon the Miniſter proceeded further to ſet forth the freeneſs of God's grace, and riches of his mercy to all penitent and believing Sinners, declaring unto her, how God delighted in mercy, and that where ſin had abounded, or to that purpoſe. And thereupon ſhe preſently fell a weeping, wringing her Hands and crying for Mercy, and dyed very comfortably, as it is related; having had the mercy of God abundantly revealed to her before her death.

And truly, Sinner, as it was my deſign, ſo my heart's deſire, in ſetting forth God's willingneſs to ſave the very worſt of Sinners upon their repentance; and Chriſt's readineſs to embrace them with the Arms of his Mercy, that it might have the ſame effect in thee, as it had in the aforementioned Gentlewoman. And Oh that the conſideration thereof would melt thine heart into tears of unfeigned ſorrow for thy ſins paſt, and ſtir thee up to turn from them unto God by hearty repentance, and to cloſe with Jeſus Chriſt upon the Terms of the Goſpel? Oh that I could prevail with thee, as to give a Bill of Divorce to thy luſts and corruptions, ſo to give up thy ſelf unto Chriſt, and to adventure thy Soul upon him, reſting upon his perfect righteouſneſs, and all ſufficient Sacrifice for the pardon of thy Sins here, and for eternal Life and Salvation hereafter! If Chriſt be ſo willing to receive thee, why ſhouldeſt not thou be willing to go unto him, and that with confidence of ac-

ceptance? Salvation is this day offered unto thee, the golden Scepter is held out unto thee, Oh ſtretch forth the hand of Faith to lay hold and embrace the Lord Jeſus Chriſt! So ſhalt thou be happy to all Eternity; *For whoſoever believeth in Jeſus Chriſt ſhall not periſh but have everlaſting Life, Thus much of the Truths to be embraced in order to your Regeneration.*

CHAP. XII.

Sheweth the Duties to be practiſed in order to your Regeneration.

HAving ſhewed you the *Truths* to be embraced in order to your Regeneration. I come now to the *Duties* on your part to be practiſed, and performed.

1. From the conſideration of the dreadfulneſs of thy Condition, ſo long as thou continueſt in thine Unregenerate ſtate; and of the hope thou haſt of a bleſſed Change; *Stir up thy ſelf in an earneſt longing, reſtleſs deſire after the new Birth*, that thou may'ſt in truth ſay, *O that I were Regenerate and born anew! Oh that the Image of the Devil might be raiſed out, and the Image of God imprinted in me! O that a bleſſed Change were wrought in my Soul, a Change from Nature to Grace, from Darkneſs to Light, from the Kingdom of Satan, to the Kingdom of the Lord Jeſus! Oh that I might become a new Creature, renewed throughout, in all the faculties of my Soul, and all the parts of my Body!*

And know for thy comfort, if thou canſt find any ſuch longing deſire in thy Soul thou art not far from this new Birth, from the work of Regeneration in thy

thy Soul. For this longing desire after this new Birth, will put thee upon the Use of all the ordinances and means God hath sanctified for the attaining thereof.

II. *Labour to get thine Heart deeply and throughly affected with a Sense of thy miserable Condition by Nature.* It is not sufficient to know thy Condition to be sad and deplorable, so long as thou continuest in thine unregenerate estate: but thy care and endeavour must be to get thine Heart throughly affected therewith. If you look into the Scriptures you shall find this qualification required in the Persons whom Christ came to save, and whom he invites to come unto him. Our blessed Saviour, speaking to *Zacheus*, saith, Luke 19. 10. *The Son of Man is come to seek and to save that which is lost.* Where by the lost, whom Christ came to save, are not meant every Sinner, who indeed are lost Men, but such as have a spiritual feeling of the woful plight and condition wherein they are by reason of their sins. And again saith our Saviour, Mat. 9. 13. *I am not come to call the righteous but Sinners to Repentance.* As by the righteous are meant such as are so in their own opinion, and conceit, so by *Sinners* are meant such as are sensible of their wretched, miserable condition, and groan under the weight and burthen of their sins; whom Christ especially invites to come unto him, saying *come unto me all ye that are weary and heavy laden, and I will give you rest*, Mat. 11. 28.

Q. If any shall ask, how may I get my Heart deeply affected with a Sense of my miserable Condition by Nature.

A. 1. *Steep thy thoughts frequently in a serious meditation of thy sad and deplorable Condition, so long as thou continuest in thy unregenerate estate.* How thou art no better than a Servant to Sin, and Slave to thy

Lusts, under the bondage and command of Satan doing his drudgery: yea, and under the curse o God, and guilt of all thy Sins, and liable to all sort of Judgments, both *Temporal*, *Spiritual* and *eternal*. Consider likewise the Miseries which will accompany thee at thy Death, and after thy Death, even at th day of Judgment, and after the day of Judgment when thou shalt not only be deprived of all happines but exposed to such miseries as neither the Tongue of Man can express, nor the Heart of Man conceive, and that to all Eternity, if thou dyest in thy unregenerate estate. Ah Sinner! if thou wouldst but frequently chew this bitter Pill, it would not only purge thee of thy sinful corruptions and noysom humours which now are predominate in thee, but likewise exceedingly make to thy spiritual health and welfare.

2. Be earnest with God in Prayer, that by his Spirit he would convince thee of thy miserable Condition by Nature, and make thee truly and throughly sensible thereof.

III. Labour to be truly humbled for thy sins, as the Cause of thy present sad Condition. It is not sufficient to get thine Heart in some measure affected with the Sense thereof, but thy care must likewise be to get thine Heart into an humbled and broken frame for the same. Having spent many Years in sinning; what canst thou do less then spend some hours in mourning and sorrowing for the same? Which usually goeth before, or at least accompanieth our new Birth: For as no Child is ordinarily born without some throws, so no Man is ordinarily regenerated and born anew by the Spirit, without some pangs of sorrow and humiliation, though not all with a like measure: it being sanctified by God to be the entrance into the State of Grace. O therefore labour

in the Use of all means God hath sanctified, to get thine Heart kindled, humbled and broken for thy sins! To this end,

1 Look back into thy Life, and call to mind as many of thy sins as possibly thou canst; the Sins of thy Youth, as well as of thy riper Years; thy Sins of Omission as well as thy Sins of Commission; yea, the Sins of thy holy Services: Especially call to mind the greatest and grossest of thy Sins, though they were committed long ago. Thus did the *Prodigal* begin his *humiliation* and *repentance*, by a serious examination of his *former course of life*, calling to remembrance his departure from such a *gracious Father*; his own wanderings in the ways of wickedness, in which he had lost himself, and then as the Text noteth, Luke 15. 13. *He arose and came to his Father, and with tears said unto him, Father, I have sinned against Heaven and against thee, and am no more worthy to be called thy Son.* To acknowledge thy self in the general to be a Sinner, works but a formal kind of repentance and humiliation, if any at all: but if thou wouldst be truly humbled, thou must descend to thy special and particular sins, saying, *this evil have I done, and that good have I left undone.*

2. *Consider, together with the Number, the heinousness of thy Sins.* To this end call to mind the aggravating circumstances of them; as how thou hast sinned against the Motions of God's Spirit, the admonitions of his Ministers, the checks of thine own Conscience against the light of Nature; against the patience and long-suffering of God, which should have led thee to Repentance.

3. *Seriously consider the fearful threatnings against Sin and Sinners*, which are all Judgments and Plagues here, and eternal death and condemnation hereafter: and apply them to thy self, reasoning thus. *If the least*

transgression of the Law deserveth the curse of God, ye all Judgments and Plagues here, and eternal condemna on hereafter; then how many Curses and Plagues? Wh and how great condemnation have I deserved? Who ha committed sins innumerable for number, and heinous their quality. And withal consider the truth and faith fulness of God in making good his threatnings as we as his promises.

4. Beg this great Mercy of an humbled Heart from God! for it is he who must strike our stony Hearts these hard Rocks of ours, before they can yield an Water of true repentance.

And that thy Prayers may be the more prevalent, plea that gracious promise of God, to take away the sto hearts out of our flesh, and to give us hearts of flesh Hath God promised, and is there no hope in th promise? Is there hope, and wilt thou not lay hol on that hope? Plead with thy God upon his ow word, *Is not this thy* word, *O* Lord? *Hast not thou said thou wilt make this stone flesh? Wilt not thou do wha thou hast said?* O perform thy Word *unto thy* Servant, wherein thou hast commanded me to put my trust.

And be importunate in this requeſt of thine unto *God*, often renewing thy Prayers, and never give over till thou find thine hard Heart brought into a mourning and melting Frame. Though God for a while seemeth deaf to thy Prayers, yet be not thou dumb, many Petitions he cannot deny.

IV. *Resolve to give a present Bill of Devorce to all thy sinful Lusts and Pleasures*, utterly to renounce and forsake *thine old sinful Course of Life, and to set upon a new* Course, to serve *God in* holiness *and* righteous ness *all the remaining* part *of thy Life.* Its vain for thee to lament and bewail thy pasts sins, if thou wilt not give over thy sinning trade. For as the Apostle adviseth, thou must first *put off the old Man with his* corrupt

corrupt *Lusts*, before *thou put on the new Man.* Thou therefore who haſt accuſtomed thy ſelf to ſwearing and curſing, to whoring and drinking, to ſcoffing and railing againſt the People of God, reſolve to ſwear and curſe no more, to whore and drink no more, to ſcoff and rail no more, but to caſt them away with deteſtation, avoiding the places and occaſions of theſe Sins. For it is a vain thing to think thy ſelf ſtrong enough to abſtain from any Sin, when thou canſt not withdraw thy ſelf from the occaſion thereof.

Ah, Sinner, if thou haſt any regard to thy precious Soul, it will be thy wiſdom ſpeedily to reſolve to leave thine old Courſe of Life, and to turn over a new Leaf. Think not of peace with God, whileſt thou art at peace with Sin. Think not that thy old ſcores are croſſed, whileſt thou art ſo freely ſcoring up anew. Deceive not thy ſelf, thy divorce from Sin, and thy marriage with Chriſt muſt be both on the ſame day. And count not thy ſelf divorced, till thou and thy ſins be parted. Reſolve this day, to have done with thy old ways for ever. There is no true humiliation for ſin, where there is not a reſolution againſt it. Say not thou art humbled enough, how little ſoever thy ſorrow be, if thou art ſincerely reſolved againſt iniquity. And ſay not thou art humble enough, how deep ſoever it hath been, if there follow not this reſolution. Reſolve for Chriſt, reſolve againſt the Devil and all his works. And that thy reſolutions may hold, obſerve theſe following directions.

1. *Be ſure thou do not ground thy reſolutions on any confidence in thy own ſtrength, but in the ſtrength of Jeſus Chriſt*: without whoſe aſſiſtance thou canſt do nothing; but through Chriſt's ſtrengthening thee, thou wilt be enabled to do any thing. And know

that the more sensible thou art of thy own weakne and insufficiency, the more ready Christ is to he thee, and the more strength shalt thou receive fro Christ. Which the Apostle *Paul* found true in h own experience, for saith he, 2 *Cor.* 12. 10. *Wh I am weak, then am I strong,* that is, when I am wea and insufficient in my self, in mine own apprehe sion, then I do most of all feel a gracious supply fro Christ.

2. *Back thy resolutions with Prayer.* As thou do resolve in the grace and strength of God to abando thy Lusts, to forsake thy former and wicked an ungodly Course of Life; so be earnest with God i Prayer for power and strength against the power an strength of Sin. For as it is God's power by whic alone thou canst keep down the power of thy Lust so Prayer is the means sanctified for the obtainin thereof. Oh therefore pray, and pray earnestly yea add fasting to thy prayers! For old Sins to whi thou hast been long accustomed, are like those De vils which possessed the Man from his Youth, whi could not be cast out without fasting and prayer.

3. *Second thy prayers with thy diligence and faithfu endeavours, striving against thy lusts and corruption though never so sweet and dear unto thee.* For those ar vain and insignificant resolutions which promise gre matters, but do nothing. Whereas true resolution are active and stirring, putting Men upon the Wor Hast thou resolved, through the Grace of God, t abandon thy Lusts, up then and be doing, set on presently without any farther delay.

4. Frequently call to mind the Resolutions tho hast made of a speedy and through Reformation which will be an especial means to keep them fresh i memory, and a fresh remembrance of them wi stir thee up to a conscionable performance of the

5. Oft

4. Often renew thy Reſolution. It is not ſufficient frequently to view thy Reſolutions, but thou may'ſt likewiſe frequently renew them, for a Reſolution renewed is as new made, and thereby becometh freſh and vigorous. And truly there is great power in a Reſolution, when it is freſh upon the Heart.

V. Having reſolved to give a Bill of Divorce to thy ſinful Luſts and Pleaſures, make choice of Chriſt for thy Lord and Husband, as well as for thy Prieſt and Saviour. Take him as the *Bride* doth her *Bridegroom* for better for worſe, for richer and poorer, with his Croſs as well as with his Crown; reſign and give up thy ſelf unto Chriſt to be ruled and governed, ordered and diſpoſed in all things by him: and reſolve as to caſt thy ſelf at the Feet of Chriſt in ſubjection to him; ſo to caſt thy ſelf into the Arms of Chriſt, and upon his Shoulders for Salvation from him.

Let the conſideration of thoſe many melting Invitations of Jeſus Chriſt unto poor Sinners to come unto him ſtir thee up to go unto him, to caſt thy ſelf into the merciful and meritorious Arms and Embracements of thy Crucified Saviour, to throw thy ſelf upon his grace and mercy, as God hath laid thy help upon him, ſo do thou lay thy hope upon him, both for the pardon of thy Sins paſt, and for power againſt Sin for the time to come; for grace here, and glory hereafter. And if thou canſt bring up thine Heart to this, then is the match made between Chriſt and thy Soul; ſo that thou may'ſt with confidence ſay Chriſt is mine, and I am his.

And oh what a joyful day will this be unto thee! In this conſiſteth thy new Birth, and work of Regeneration whereby thou art become a new Creature. This day is ſalvation come into thy Heart; All other things are but preparatives unto this. Oh

Oh therefore let me prevail with thee, above
things to make this choice of Christ for the Lord
Saviour: to resign up thy self unto him, and
Laws, as well as to expect salvation from him.
no Man can take Jesus Christ savingly, who t
him not wholly as *his Lord and Husband*, to serve
obey him; as well as his *Priest and Saviour* to
him from the guilt and punishment of all his
He is the Author of eternal Salvation only to those
obey him.

Ah Sinner, whosoever thou art, how many soe
thy sins are, this day, in the Name of the gr
God, I do tender Jesus Christ unto thee. And
thou tendereſt the Life and Happiness of thine o
Soul refuse him not, but stir up thy self to accept
him, both in his Person and in all his Offices.
the Lord Jesus Christ shall be my *Prophet*, I will,
all things, labour to be taught and instructed
him. And he shall be my *King*, I will give him
Supremacy. I will resign up my self wholly to
Dominion, in all things to be ordered and govern
by him. And he shall be my *Priest*, he shall answ
to God, and make an atonement for me: I will re
upon his perfect righteousness, and all-sufficie
Sacrifice offered upon the Cross for Life and Salv
tion.

Though thou hast hitherto been a great Sinne
yet if now thou wilt abandon thy sins, and thus em
brace Jesus Christ; thou shalt have him given
thee, and all thy sins freely forgiven thee. Oh wh
wilt thou neglect so great Salvation? Oh do not de
fer the doing of it one day longer! But to day, eve
now that Christ is freely offered unto thee, resolv
to receive him.

VI. Ingag

VI. Ingage thy ſelf by an expreſs and ſolemn Covenant unto God, to abandon thy former ſins, and unful courſe of life; and to ſerve him in holineſs and wneſs of life, all the remaining part of thy days.

There is a two-fold covenanting with God.

1. One is chiefly in and with the Heart, which conſiſteth in a ſincere cloſing with God in Chriſt, and ſurrendring up our ſelves unto him, to be his faithful ſervants.

2. The other is expreſſed by the Tongue and writing, when a Man by words of writing doth expreſs his Covenant with God, ingaging himſelf, as to give a Bill of Divorce to his former Luſts, ſo to give up himſelf to God in Chriſt, to live in an holy conformity to his will.

Now it is this latter way of expreſs and ſolemn covenanting that I would commend unto you.

God in the Covenant he makes with us, promiſeth expreſly to be our God, and to take us for his People, ſaying, *I will be your God, and you ſhall be my People.* Muſt it not then needs be our duty to make an expreſs Covenant with God, promiſing to take him for our God, and to ingage our ſelves to be his faithful People? And certainly it cannot but be our duty to do that by our ſelves at Age, which we did by our Parents at our Baptiſm. For though then we were entred into the Covenant of God by our *Parents*, yet their *conſent* and *Dedication* will ſerve our turn no longer than till we come to age, and natural capacity to conſent and Covenant for our ſelves. So that our firſt *Baptiſmal Dedication*, without our own *actual Conſent*, and *perſonal Dedication* of our ſelves to God in Chriſt, will avail us little. I grant indeed, that this explicite ingaging our ſelves to God, in expreſs words or writing, is not abſolutely

neceſſary

neceſſary to Salvation. For if any Perſon cloſe i
tirely and ſincerely with God, his ſtate is there
ſafe, although he doth not thus expreſs himſelf. B
yet this expreſs and perſonal Covenanting with G
beforementioned may be of ſingular Uſe to a Chr
ſtian to mind him of, and quicken him to duty, a
eſtabliſh him in the ways of God, and cauſe him to
more watchful, and ſtrengthen him againſt tempt
tion, and by all to raiſe to himſelf a Foundation
true and ſolid Peace and Comfort.

For your better *direction* therein, *I ſhall briefly ſhe
you:*

1. *What is to be done before you make this Co
nant.*

2. *How it ought to be performed.*

3. *What duties are required of you after the perfo
mance of it.*

I. For the firſt, what is to be done before y
make this Covenant, *Study well the Terms and Co
tions of your Covenant*, examine your own hear
whether you find a willingneſs in your ſelves to
nounce and forſake your former ſins, and ſinf
courſe of life, and to ſet upon a new Courſe, to t
over a new Leaf, to be more conſcionable in t
diſcharge of the duties of your Places, Callings a
Relations. Search your ſelves, whether you
willing to receive Chriſt in all his Offices, not o
as your *Prieſt* to be ſaved by him, but likewiſe as y
Prophet, to be taught and inſtructed by him; yea,
your *Lord and King* to be Ruled and Governed by h
Whether you can lay your ſelves at the Feet of Ch
and be content to run all hazards with him, to t
up your Croſs and deny your deareſt Luſt;
whatſoever ſtands in competition with him.

II. For the *Manner*, how this duty ought to
performed.

I.

1. Be earneſt with God in Prayer, that he would repare your Heart for ſuch a ſolemn Buſineſs, by iving you ſuitable affections thereunto: and that he ould graciouſly accept both your Perſon and your ervice: and by his holy Spirit ſtrengthen and aſſiſt ou in the performance thereof.

2. *You muſt Covenant abſolutely without any ſecret exception or reſervation.* Too too many Chriſtians erein exceedingly deceive their own Souls; they ill promiſe to abandon the Service of the Devil, the Vorld, and the Fleſh, and to reſign up themſelves o God and his Service, but it muſt be with this *Proviſo*, that they may be indulged in ſuch a beloved uſt, or to live in the Practice of ſuch a profitable in, ſay with *Namaan*, *therein the Lord be merciful unto thy ſervant*, whereby they plainly diſcover the Hypocriſie of their hearts.

3. It muſt be done with ſincerity and uprightneſs f heart, that which the Beloved Diſciple *Joh* ſaith f *Love*. 1 Joh. 3.18. *Let us not love in word only and in tongue, but indeed and in truth.* The ſame may I ay concerning this preſent work, *Let us not covenant in words only with our tongue, but as in deed, ſo in truth*; that is, ſincerely from the Heart, leaſt otherwiſe we take the Name of God in vain. If a Man ought to be cordial in any thing, ſurely then in this ſolemn tranſaction with God who is the Searcher of all Hearts, and knows not only the Thoughts and Imaginations of our Hearts, but alſo the Ends and Aims, the Intentions and Purpoſes of our Hearts in all our Actions.

4. *Make thy Covenant under the Condition of God's help and aſſiſtance, it being he only, who makes us able, as to will ſo to do, of his good pleaſure*, Phil. 2. 13. And therefore make thy Convenant with confidence on the Aſſiſtance of God's Spirit to enable thee to keep it,

it, suspecting thine own weakness. *Peter*'s purpose was questionless sincere and his resolution good, but his confidence was his fault; he presumed too much on his own strength, which that he might the better discern, he was left to himself. Vow therefore a Covenant in the Name of God, and thou wilt have ability to perform it.

5. *Write the Covenant with thine own hand*, and then read it over and over again, that thou mayst throughly understand the Matter and Terms thereof, and thereupon give thine unfeigned assent and consent thereunto.

6. Set upon the Work with all possible seriousness, as being a Business of the greatest Importance, upon which thine eternal Life and Salvation depended; and therefore set thy self as in the Presence of God, call up the most earnest of thy thoughts, rouse all the Powers of thy Soul, and command them to the Work: and then upon thy knees make thy Covenant with God, in these, or the like Words.

BLessed God! thou art the only, true, and living God who hast made all things, and Man in a more special manner for thy self: And when by his wilful transgressing thy Covenant, he had thrown himself into a State of Sin and Misery, wherein no eye pityed him, then wast thou pleas'd to compassionate his case, and again to redeem him to thy self by the precious Blood of thine only begotten Son Jesus Christ. I am therefore thine, O God by more than a single Title: Thine, both as made, and redeemed by thee: and therefore ought to have given up my self intirely, to have loved and served thee with all my Heart, and with all my Soul, and with all my Strength. But wretch that I am! I have wil-

ling

gly ſuffered other Lords to have Dominion over e. How hath this preſent evil World, and the ings here below taken up and poſſeſſed my Soul! ow have the Luſts of the Fleſh, and the Intereſt of is carnal life commanded all mine affections! and ow hath Satan taken me Captive at his will! I have t reſiſted, but oft complied with his temptations.

But now, Lord, being by the good Spirit convinced of the evil and folly of my ways, I deſire ſeriouſly, and from my heart to acquit and abandon all e ſtrange Lords to whom I have hitherto yielded y ſelf in ſubjection, and return to thee, O Lord, the only Fountain of being, and happineſs. And as am already thine by all manner of right and title, alſo now to become intirely thine by my own actual hoice, and conſecration of my ſelf unto thee.

I do therefore now here in thy preſence, ſolemnly, in the ſimplicity of my Soul, renounce this vain nd wicked World, with all the Luſts, and carnal tereſts of the Fleſh, the Devil and all his works, hich Jeſus Chriſt came to deſtroy. And wholly, and ithout reſerve, I give up and dedicate my ſelf unto thee, O God, Father, Son and Spirit, in whoſe ame I have been baptized. Thou, Lord, art my Creator, and I here engage my ſelf to own thee as y only Sovereign, to live in all ſubjection to thee, nd to be entirely at thy diſpoſal, and to take thee or my only God and Portion.

I do here alſo accept of thy Son Jeſus Chriſt, as y only Mediator, by whom I am to be ſaved. I now eceive him in all his Offices, and for all thoſe ends nd purpoſes for which the Father hath appointed im: not only as a *Prieſt* to ſatisfie and intercede or the Remiſſion of my Sins; but as the *Shepherd* nd *Biſhop* of Souls, the great *Prophet*, whom I am o hear in all things that he ſhall ſay unto me; and as

my

my *Lord* and *King* to ſubmit to his Laws and Gove
ment, that he alone may rule in my Heart and
due my Lufts, and fulfil in me all the good Purp
of his Will.

And to thee, Holy Spirit, I here reſign my
and to thy only conduct, to ſanctifie, guide, and c
fort me; not willingly any more to quench or re
any of thy ſacred Motions.

To all this, I do here in thy preſence, O God (w
ſearcheſt the Heart; and knoweſt what is in M
willingly ſubſcribe my Name, as a Witneſs againſt
ſelf, if ever I prove falſe in my Covenant; humb
begging the Aid and Aſſiſtance of thy Grace tha
may be ſtedfaſt and faithful therein, conſcientiou
doing, and performing it unto the end.

Lord, ſearch me, and try my heart, and if the
be any falſe way in me, diſcover it to me, that I
not be condemned with the Hypocrites; but be
right, and without guile, and in the great day
found blameleſs, and unreprovable in thy ſight.
men, *Amen.*

III. The Duties required of us after our ſolem
covenanting with God, are briefly theſe;

1. Having thus in truth and ſincerity, with all p
ſible reverence and ſeriouſneſs made thy Covena
with God, ſet thy hand thereunto; and then lay
up ſafe amongſt thy choiceſt things, that it may
a ſtanding Memorial of thy ſolemn ingagement
to God, often looking thereunto.

2. Make conſcience of performing thy Covena
Having ingaged thy ſelf to renounce and abandon
former Lufts, and ſinful Courſes, ſtand not dall
with them, but ſpeedily reject them with deteſtat
If wicked Companions have had too much of

conv

verſe and intimacy; now break off ſociety with
m. If thou haſt lived in the Omiſſion of any
wn duty, as of Secret and Family-Prayer, of
ding the Scripture, or the like, now ſet upon the
ſice of them, and be ſure thou perform them in
rious and ſpiritual manner, ſerving God in Spirit
Truth. Hereby wilt thou have a comfortable E-
dence that thou haſt in truth renounced the Devil,
World, and the ſinful Deſires of the Fleſh; and
devoted and given up thy ſelf to be the Lords
ſincerity. For then is the Reſignation of our ſelves
God done in truth, when it doth ingage us
eſently to the performance of what we have vowed,
d covenanted.

3. Oft call to mind thy ſolemn Covenant made to
d, eſpecially when thou art preſent at others Bap-
m, and at the Sacrament of the Lord's Supper;
equent meditation thereof is a ſpecial means to
ep it freſh in memory: and a freſh remembrance
f it will put life into thy Conſcience, and ſtir thee
p to a conſcionable performance thereof.

4. When thou art tempted to any ſin, bring that
n to the Touch-ſtone of thy Covenant, and ſearch
hether it be not againſt it. This will be a ſpecial
eans to make thee oft to think of thy Covenant, and
be more careful in keeping *it*, and in *reſiſting temp-*
tations againſt *it*.

CHAP. IX.

VI. ANother means on our part for the attaining of Regeneration, is, with patience to wait upon Chriſt in the uſe of his Ordinances, eſpecially the Word and Prayer.

1. Frequent

1. Frequent the Miniſtry of the Word, where Spirit of God uſeth to breath: The Spirit is principal Worker of this great Work, as our Sa expreſſeth, *Joh.* 3. 5, 6. And the Miniſtry of Word is the ordinary Means and Inſtrument, w the Spirit of God uſeth for the affecting he The Spirit of God breaths not in an Ale-houſe, a Tavern, or Play-houſe; but in the Miniſtry of Word. Whereupon the Apoſtle *Paul* calls it, *Word of Life*, *Phil.* 2. 16. by which our Souls quickened: And the Apoſtle *Peter*, *the Seed of R neration, by which we are new-born*, 1 Pet. 1. 23. tend therefore unto the Miniſtry of the Word as Ordinance of God, unto which his Bleſſing is miſed; uſe it in obedience to his command, in hop of his Bleſſing, and with deſire to profit thereby.

And for thine encouragement know, *That as a Soul as thine hath been quickened by the Spirit of as it hath been attending upon the Miniſtry of the W as hard an heart as thine hath been ſoftned: prophane an heart hath been ſanctified: as carnal corrupt an heart hath been changed and renewed.* A who knoweth, but while thou art attending u God in his way, his Spirit may breath upon th and ſo quicken thy dead heart mollifie thine h heart, ſanctifie thy prophane heart; yea, renew change thy totally corrupted and carnal heart, whe in conſiſteth the Work of Regeneration.

And when thou heareſt, attend to it, as to a M ſage ſent from God, concerning thine everlaſting S vation. And be often calling it to remembran *whereby* it will take the deeper Impreſſion upon th heart. And though for the preſent thou find that benefit thou expecteſt, yet wait ſtill upon Ordinance. The *lame Man*, who lay long at Pool of *Bethesda*, at laſt was cured.

2.

. Be much in reading the Word of God, and ſuch ctical Books as may help thee in underſtanding applying it. This muſt not thruſt out Preaching, it is an excellent means of grace in its own time place, as very many have found by their own ex-ience. For as the Pſalmiſt ſpeaketh, *The Law of Lord is perfect, converting the Soul*, Pſal. 19. 7. *Luther* confeſſeth of himſelf, that he was changed renewed upon the reading the Scriptures: and efore profeſſed he would not part with one Leaf the Bible for all the World. For in the Scriptures re is a clear Revelation of the Way and Means of vation by Jeſus Chriſt; therein is contained the venant of Grace, and the Laws of Heaven ac-ding to which we muſt ſquare all our actions.

. Pray unto God for the Change of thine heart, of him that he would be pleaſed by his Spirit to enerate thee, to plant his Image in thy Soul, that u mayeſt become a New Creature. What the oſtle *James* ſaith of Wiſdom, *Jam.* 5. 1. is true all grace, *If any one lack it, let him ask it of God, giveth to all Men liberally, and upbraideth not, and hall be given him.*

Oh! therefore beſeech him to open thine eyes, and w thee how ſad and deplorable thy condition is, ſo g as thou continueſt in the State of Unregeneracy, t thou mayeſt be truly ſenſible thereof: that he uld ſhew thee the excellency and neceſſity of a w-birth, that thine heart may be raiſed up in ſome eſt longing deſires after the ſame: that he would chſafe unto thee his *Holy Spirit*, which may quick-thy dead Soul and renew it after the *Image of God*, righteouſneſs and true holineſs. And in thy yers plead the promiſe of God, *to give his Spirit e who ask him.* That thy Prayer for a New-may the better ſpeed.

1. Be

1. Be earneſt therein. Pray with all thine h and with all thy might with the higheſt Intenti Affection. If thou wouldſt be a prevailing *I* thou muſt be a wreſtling *Jacob*; wreſtle with in Prayer, for it is the fervent Prayer only th effectual.

2. Be unceſſant in thy Prayers as one that take no nay, nor give over till thou find the W wrought in thy Soul. Be as importunate with as the Widow was with the unjuſt Judge. For loveth importunity.

Obj. But ſome are apt to object and ſay, how I pray without the Spirit?

A. Put thy ſelf upon the Duty of Prayer, who *knoweth*, but thou mayeſt ſoon feel and find *Aſſiſtance* of *God's Spirit* in the performance, th *thou findeſt* it not in the entrance of thy Duty. *therefore unto God in prayer*, ſpread before him *wretched, miſerable ſtate and condition, plead th ſerable neceſſity, the dreadfulneſs of thy preſent ſ how much better it had been that thou hadſt never born, than not to be born again.* And then waiting the Aſſiſtance of the Spirit, be earneſt and im tunate with God, that he would not let thee li day longer in thine Unregenerate ſtate, leaſt d ſhould find thee therein, and then thou periſh e laſtingly.

Obj. Some I know do queſtion whether carnal unregenerate Men may be put upon that du Prayer, becauſe the Scripture ſaith, *Prov.* 15. 8. *the Sacrifice of the Wicked is an abomination t Lord*, and that, *God heareth not Sinners.*

A. 1. *The Scripture give us warrant to preſs and unregenerate Men upon the Duty of Prayer.* F the time when *Peter* told *Simon Magus*, that *in the Gall of bitterneſs, and in the Bond of in*

be pressed him to pray unto God, saying, *Repent of wickedness, and pray unto God, if perhaps the thought of thine heart may be forgiven thee*, Act. 8. 22. We do not exhort Men to pray and still hold themselves resolved to continue in their wicked and sinful courses, such Prayer indeed would be an abomination: but to resolve upon turning, and so to go unto the Lord for his grace to assist and accept them. And therefore saith *Peter* to *Simon Magus*, *Repent of this thy wickedness, and so pray for pardon.* And in thine own Prayers call in the Help of other Men's Prayers, beg of them that in their Prayers they would be mindful of thee, and of thy condition; that they would be earnest with God on thy behalf, that he would make thee a new Creature, by endowing thee with true, saving, sanctifying Graces. The Jailor's Conversion is set down as the consequent of the Apostle's Prayers. Not only their deliverance out of *his Prison*, but his *deliverance* out of the *Devil's Prison*, is set down as a Fruit of their Prayers. To thine own Prayers therefore call in the Help of other Men's Prayers.

XII. *When either in hearing, reading, praying, or at other time thou feelest any Motions of God's Spirit in thy Soul and Conscience, make much of them*, surrender *up thy self* thereunto; presently turn *those Motions* into *Resolutions*, *and those Resolutions into Endeavours.* Let not the Motions of God's Spirit be stopped in the Bud, but nourish and cherish them, that they may bring forth good fruit. Are they Motions tending to the working in thee a loathing and abhorring of thy former sinful Lusts? second those Motions with strong Resolutions to leave and forsake them for the time to come, at least so to strive against them, as they may not rule and reign in thee, as formerly they have done. Are they Motions tending

ing

ing to the ſtirring thee up to any good Duty omitted Oh turn thoſe Motions into Performances, and pr ſently fall upon the Practice of thoſe Duties, wh ther it be praying in thy Cloſet, or in thy Family, ſuch like.

Doth the Spirit of God beam any light from t Word into thine underſtanding; whereby thou a more throughly convinced of thy miſerable Condit on by nature, of the Excellency of the new Birt of the neceſſity thereof unto Salvation? Labour improve this light to the ſtirring up in thee an ea neſt, longing deſire after the Work of Regeneratio Hath the Spirit of God in a Sermon ſo convinced the of ſome groſs, ſcandalous Sin or Sins, that thou a pricked at the Heart, and deeply humbled under t Senſe and Apprehenſion of them? Oh content n thy ſelf with ſome ſuddain pangs of affection! b forthwith go into ſome ſecret place, and there ta the advantage of thy preſent relenting frame heart, for the more free and full confeſſing of t Sins unto God, and ingaging thy ſelf by a ſolemn c venant unto him to be more watchful over thy ſe as againſt thy former lewd and wicked courſes, ſo gainſt the occaſions leading thereunto.

Ah Sinner! it will be thy Wiſdom carefully to o ſerve, and diligently to improve all the Motions a Stirrings of God's Spirit in thy Soul and Conſcien by ſeconding the Work of his Holy Spirit in the Loſe not the Wind and Tide: the Wind may lie, t Tide may turn, and where art thou then? 'twill hard rowing againſt Wind or Tide. Thou litt thinkeſt what advantage ſuch Motions wiſely i proved may be to thy Soul, and what prejudice t ſlighting and neglecting of them may be unto the for ought thou knoweſt, thine eternal happineſs, miſery may depend upon the improving or ſlighti the ſame.

VIII.

VIII. *Be much in the Company of the godly, walk with them who walk with God.* He that walketh with the wise, shall be more wise: he that walketh with the humble, shall be more humble, he that walketh with the Holy, shall learn Holiness. As there is no greater hinderance to the Work of Christ, than the Society of the Wicked; So there is no greater furtherance to it, then the Society of those who fear God: for there is none will be so ready to pitty and compassionate you, to counsel and direct you in the way to Heaven, as these: none so ready to provoke and egg you on unto Godliness, to encourage and cheat you up when you do well, and to reprove you when you do amiss, as these: none so ready to communicate their experiences to you. *O come say they, and we will tell you what the* Lord *hath done* for our *Souls.* So that in the Company of the Godly there is much good to be got; they being like Lanthorns which disperse their light round about.

Oh Christians! encourage poor Sinners to come among you; let your discourses be practical Sermons; let your ways be living Copies of that holy Doctrine which you have received; let your Conversation be full of love, life, pitty, compassion towards them, be ready to teach counsel, encourage and help them on after the Lord. Teach not Sinners to say (by the barrenness, unsavorines of your lives) there is no more of God to be gotten in the Dwellings of the Righteous, than in the *Tents* of wickedness.

Thus have I shewed you the means on your part to be performed for the furthering the new birth, and the Work of Regeneration in your Souls. And now give me leave to propound one Question to you; *Are you resolved with the Grace and Assistance of God, speedily to put your selves upon the Practice of these Directions, or no?* If you think these things more than

neceſſary, and are ready to ſay, What need ſo m
ado? as if without ſo much hearing, ſo much readi
much praying, and the like, there were no hope of
generation and Salvation! you may then ſit down
take your eaſe. But know for certain, that with
a conſcionable uſe of theſe Means, you are like to
ſhort, as of Regeneration here, ſo of Salvation he
after. For where God hath appointed Means,
doth not ordinarily work without them; and the
fore if you will not uſe *God's Means*, no wonder
you go without his *Grace*.

I beſeech you, for the ſake of your precious Sou
do not wilfully refuſe to be happy: do not witting
plunge your Souls into everlaſting Miſeries.
willing to be happy, awaken your ſleepy, ſtir up y
lazy hearts to be doing. Heaven is not gotten w
a wiſh, everlaſting Glory is worthy your utm
pains, and will not be gotten without it.

What ſay you, after all that hath been ſaid? A
you willing to be converted? to become new Me
and to take up a new courſe? If you are not ye
when will you? Are you content to dye in your pr
ſent ſtate? If you were not breathing out your la
and juſt paſſing into another World, would you n
wiſh you had hearkned to councel? Though th
wilt live the life, yet art thou content to dye t
death of the obſtinate and hardned? Be not Brut
and Mad-men. If Chriſt be beſt at death; if ho
neſs will be beſt at laſt; if you know and belie
that when you come to dye, you ſhall wiſh you h
made Chriſt ſure: then ſure your ſtanding out
gainſt Chriſt now, your refuſing Grace now, is th
firſt-born of follies. O be wiſe! conſider what's b
fore you; *Chriſt* and the World, Holineſs and Sin
Life and Death, chooſe now for your ſelves; and
you will be adviſed, let your this days *choice* be t
ſa

same, which you are resolved shall be your *dying choice*. If you would not choose to dye in your Sins, to dye Drunkards, to dye Adulterers, to dye Scoffers, to dye Unbelievers, live not out this day in such a dreadful state.

CHAP. X.

Several Objections of carnal and unregenerate Men, against the Use of the forementioned Means, Answered.

HAving shewed the *Means*, I come now to *Answer the Objections*, which many carnal Men pretend against the Use of them, in order to a new birth.

Obj. 1. Some are ready to object and say, These are indeed likely means, but they find neither strength, nor ability, to set upon the Practice of them.

A. 1. I would ask thee, whether thou canst in truth say thou hast not been wanting to thy self in such things as were within thy power and strength? Hast thou not as much power to go into the House of God, as into an Ale-house? to read the Holy Scriptures, as Play-books and Pamphlets? to associate thy self with the Godly, as with the Wicked and Prophane? Canst not thou take up a Resolution, to abandon thine old sinful Lusts, and to set upon a new course of life? Certainly if thou hast been wanting to thy self in these and such-like things, this objection, taken from thine own inability, is but an idle excuse, and argues rather thine unwillingness, than disability: and know that in the last and great day, thou wilt be damned, not so much for thy want of power, as for thy want of will.

2. If thou wilt but put thy self upon the Use of Means, thou doſt not know what ſtrength thou mayeſt receive from God, and what may be the iſſue thereof. *While* Peter *was Preaching, the Holy Ghoſt fell on all them that heard the Word*, Acts 10.44. And for ought thou knoweſt, whileſt thou art attending upon the *Miniſtry* of the *Word*, or praying unto God, the Holy Ghoſt may fall on thee, and make that Ordinance effectual for thy Regeneration and Salvation. And therefore put thy ſelf upon the Uſe of Means, wait at the Pool; thou knoweſt not how ſoon the Spirit may come and move upon thy Soul. For God doth uſually meet with thoſe who ſeek him.

Obj. 1. I fear I am not elected, and therefore conceive it altogether fruitleſs for me to labour in the uſe of any means for this new birth. Oh! could I be aſſured of my Election, then ſhould I with comfort and confidence labour after it.

A. 2. Election is a ſecret Thing, and belongeth unto God; according to that of *Moſes*, *Secret things belongs unto the Lord our God, but things which are revealed belong unto us*, Deut. 29. 29. And therefore trouble not thy ſelf with God's ſecret Will, but follow his revealed Will. Apply thy ſelf ſeriouſly and cordially to the uſe of the Means God hath ſanctified for thy Regeneration; and from thence thou mayeſt gain ſome comfortable Evidence of thine Election.

2. Conſider, though it be the Duty of every Chriſtian to give all diligence to make his Calling and Election ſure; yet no Man can know, and be aſſured of his Election, till he be regenerated by the Spirit of God: therefore thee not knowing thine Election ſhould be ſo far from keeping thee off from applying thy ſelf to the Means of Regeneration, as it ſhould rather be an Argument to preſs thee thereunto: for by the Regeneration thou mayeſt know thine Elec-

on. The eternal Decrees of God are only made known *à posteriori*, from their effects, one whereof is Regeneration: find this, and thou needest not doubt of thine Election.

3. Wilt thou not plow nor sow, because thou knowest not whether God hath determined thee an Harvest? Thou wilt say, I am sure I shall not reap, if I sow not; there's hope of a Harvest, if there be a Seed time: and therefore I will adventure to sow whatsoever the issue may be. And wilt thou not be as wise for thy Soul, as for thy Body? Because thou art not sure of thine Election, wilt thou make thy damnation sure?

Obj. 3. Ah! I am too unworthy to partake of so great a mercy: there is nothing in me to move God to work grace in me, and therefore why should I trouble my self about it?

A. 1. *Consider God's Grace is every way so* free *that the Mercy which he vouchsafeth to any of his Creatures, is altogether of himself, and from himself.* He respecteth his own goodness, not our worthiness, in the Mercies which he conferreth; if none shall obtain grace but the worthy, who then can be saved?

2. *Consider, that no Man before his Regeneration could ever find any worthiness in himself why he should partake of that* Mercy. What was there in *Manasseh*? or in *Zacheus*? or in *Mary Magdalen*? or in *Paul* before their Conversion? Surely none at all. Nay, there is never a Child of God on Earth; or in Heaven, but had as much personal unworthiness before his Regeneration, as thou now hast. Why then doth the sight and apprehension of thine unworthiness put thee out of all hope of obtaining the same?

3. *Consider, that the Sence of thine unworthiness is some degree of worthiness; yea, it is the greatest worthiness thou canst attain unto.* And none ever found

greater mercy from God, than they who have been most sensible of their unworthiness. Instance the *Woman of Canaan*, who acknowledged her self to be no better than a *Dog*, yet received this answer from Christ, *Oh Woman! great is thy faith, be it unto thee even as thou wilt*, Mat. 15. 27. So likewise the *Publicane*, who was conscious to himself of so much unworthiness, that he stood afar off, and durst not lift up his eyes unto Heaven, but smote upon his breast, saying, *God be merciful unto me a Sinner*. Yet as the Text noteth, Luk. 18. 13. *He went away justified rather than the Pharisee*, who was puffed up with a Conceit of his own Righteousness.

Object. 4. Some object the number and the heinousness of their Sins. Oh they are such vile and wretched Sinners, that they cannot expect so great a Mercy from God, as of a Son of *Belial* to be made a Son of *God*, by the Work of Regeneration!

A. 1. *Know for thy comfort that God hath embraced with the Arms of his free grace, as great and heinous sinners as thy self.* For hast thou been an *Idolater*, or *Murtherer*, so was *Manasseh*, yet was he received to mercy. Hast thou been a *Blasphemer*, or a *Persecuter* of the Saints and Servants of God? so was *Paul*, and yet he obtained mercy. Hast thou been a filthy, unclean Person, wallowing and delighting, like a Sow, in the filth of Sin, and mire of sinful Filthiness? So did *Mary Magdalen*, and many of the *Corinthians*, yet were they washed with the *Blood of Jesus Christ*, *justified and sanctified*, 1 Cor. 6. 11. Hast thou been an Oppressor, an Extortioner, who hast got thine Estate by over-reaching thy Neighbours, and grinding the faces of the Poor? So did *Matthew* and *Zacheus*, who yet found mercy. Why then is there not hope of mercy for thee? when grace hath embraced such great and heinous Sinners.

Q. Wilt thou say, thou art a greater Sinner than any of these forementioned?

A. This is scarce credible. But suppose thy Sins do exceed the proportion of any one thou canst find pardoned in Scripture; yet this were no just ground of despair: because the depth of God's Mercy was never yet fathomed. God never acted his Mercy so far, but he is able to act it farther: greater Sinners than never yet were pardoned, may be pardoned. And therefore tho thy Sins were more and greater than the Sins of others, yet there is hope of mercy for thee, unless by thine infidelity thou dost exclude thy self from the same.

Obj. 5. Others object, they fear their time and day of grace is past and gone, having long stood out, and rejected many offers of grace, and that it is now too late to seek after the Grace of God.

A. To this I answer, that the slighting and rejecting the many offers of grace, is very sad, yea, an heinous Sin, which calls for the deepest sorrow and humiliation. This made our Saviour to weep over *Jerusalem*, because they neglected the day of their visitation. But yet know,

1. Christ hath several Seasons of Conversion, and Regeneration; all come not in at the first hour of the day, nor at the sixth hour; Christ brings home some to himself in the latter end of their lives, who have all the former part slighted and rejected his gracious Invitations.

2. If thou art heartily sorry for thy former refusals, and dost now unfeignedly desire to close with Christ, I may with confidence say, thy day of grace is not past. For those affections wrought in thee by the Spirit of God are gracious hints that he intends the good, if yet thou wilt accept.

3. Thou who feareſt thy day of grace is paſt, know this, that if thou now findeſt in thy ſelf a willingneſs to abandon thy former Luſts and Corruptions, and to become a new Creature; to caſt off the Devil's Service, and to become the Servant of the Lord Jeſus, thy day of grace is not paſt.

I ſpeak not theſe things to incourage any to defer, and put off their turning from their ſins to a farther day, upon a preſumption they ſhall have mercy at laſt; beware of that madneſs. Thou that wilt not to day, thy Soul may be in Hell before to morrow. But I ſpeak this to incourage old Sinners to a ſpeedy turning. Old Sinner it is the laſt time with thee, for ought thou knoweſt, thou art juſt come to thy *Now* or *Never*. And two things I would ſpeak to thee.

1. Its a great doubt, whether thou, who haſt ſtood it out ſo long, wilt come in now, fear and tremble; few, very few of thoſe that ſtand it out to the laſt hour, do come in at the laſt hour; yet,

2. If thou wilt, thou mayeſt; if in this thy day, thy laſt day, thou wilt come in, thou ſhalt be ſaved.

Obj. 6. If once I be regenerate, and become a new Creature, I ſhall never live one merry day more: then farewel all delights and pleaſures; for the life of a godly Man is full of uncomfortableneſs, and ſadneſs.

A. 1. True it is, every regenerate Man ought to renounce all ſinful delights, to bid adieu to all unlawful pleaſures; which in truth is no bondage, but rather a ſpiritual Liberty. The Bondage of a Chriſtian is in being a Servant to his ſinful Luſts; and his liberty in being delivered from them. The Apoſtle bewails the time when himſelf, and other Saints *were fooliſh, ſerving divers Luſts and Pleaſures*, Tit. 3. 3. And reckons it amongſt the prime Benefits they received by

by the Grace of the Gospel, to be delivered from that slavery and bondage.

2. Though every regenerate Man ought to renounce all sinful pleasures and delight, yet he may in some measure enjoy any lawful pleasures, which the Creature affords.

3. The Work of Regeneration is so far from depriving a Man of all delights and pleasures; that there are unspeakable delights peculiar to the Regenerate; they have dainties which their Spirits feed upon, that the World knows not of; *A stranger doth not intermeddle with their joy*, Prov. 14. 1. As they have higher and more noble comforts: Their comforts are spiritual, administred unto their Souls by a special work of the Holy Ghost, who is designed by the *Father* and the *Son* to be the *Comforter*, to chear and revive the Spirits of his Servants. And certainly the Comforts and Delights which he conveys into the Souls of the Regenerate, must needs be soul-satisfying, and soul-ravishing Consolations. What Blasphemy it is to affirm, that the Joys of the World are better than the Joys of God!

Ah Sinners, what folly then hath betwiched you to think it greater pleasure to live in foolish sports, and fleshly delights than in the sense of God's love, and in the believing thoughts of Glory! did you but know the Peace, and the Comforts, the Pleasure, and the Joy which springeth from the Apprehension of God's Love, and walking in the ways of Holiness, you would soon be of another mind, and take another course than you do.

The new Birth is the very beginning of a Life of Peace and Comfort; and the greatest pleasantness is to be found in the ways of holiness. *Solomon* who had experience of all other pleasures, yet saith of the ways of Godliness, Prov. 3. 17. *Her ways are*

ways of pleasantness, even soul-satisfying pleasantness.

Obj. But some are ready to object and say, How can the State of the Regenerate be so comfortable and joyful, when as none are more afflicted and persecuted than they? *In the World*, saith our Saviour speaking to his Disciples, *John* 16. 33. *ye shall have tribulation*: And saith the Apostle, *All that will live godly in Christ Jesus shall suffer persecution*; which made *Luther* to say, a Christian is a Cross-bearer: *Qui non est Crucianus, non est Christianus*, *Luther* in Gen. 29.

A. 1. True it is, none are more afflicted and persecuted than they; but their afflictions and persecutions do not always deprive them of true spiritual joy and comfort. For saith the Apostle, Rom. 5. 1, 3. *Being justified by faith, we have peace with God, and we rejoyce in tribulation.* And saith our Saviour, *When Men shall revile you, persecute you, and say all manner of evill against you falsly for my sake, rejoyce and be exceeding glad*, Mat. 5. 11, 12.

2. God's Children in and under great afflictions do oft-times feel and find the greatest joy and comfort. *As their sufferings abound, so their consolation aboundeth in and through Christ*, 2 Cor. 1. 3. When doth a Christian stand in more need of the Comforts of God, and when doth he enjoy more of them, than when outward comforts do most fail him? When *David* was sorely distressed, being plundered of his Goods and robbed of his Wives and Children, *he encouraged himself in the Lord his God*, and received much comfort from him, 1 *Sam.* 29. 6.

CHAP. XI.

The Second Branch of the Use of Exhortation unto the Regenerate.

HAving done with the first Branch of the Use of Exhortation unto the Unregenerate, come we now unto the second, which concerneth the Regenerate, and consisteth of divers Heads:

1. *Admire and adore God's special mercy and goodness in thy Regeneration.* Let thine heart be ravished with the consideration of his love to thee in Christ Jesus, the bottom whereof cannot be fathomed by any Angel in Heaven: And therefore well mayest thou cry out, *Oh the height, and depth, the length, and the breadth of the Love of God unto thy Soul!* That the Lord should pluck thee as a Brand out of the Fire! that he should take thee into his special grace and favour, when he left many millions of Men and Women to perish in their sins, that he should make thee an Heir of Heaven, when he left so many to be Firebrands of Hell! that thy nature should be renewed and sanctified, when others are left into their filth and pollution, hast not thou unspeakable cause to sit down and admire the freeness of God's Grace, and riches of his Mercy towards thee? Surely nothing but free grace hath put this honour upon thee, and put such a difference between thee and others. For what did God see more in thee than in others, to move him to set his special love on thee?

Oh cast thine eyes round about thee, look upon thy Neighbours who live under the same Ministry, partake of the same Ordinances as thou dost, and yet never felt the Power and Sweetness of them in their Souls. Let the abominable wickedness which

thou daily seest in others, fill thee with wonder at the loving kindness of the Lord to thee: That the Dew of his free Grace should fall upon thy Soul, when the Hearts of so many about thee should be dry, not having one drop of that dew upon them; is not this a Mercy to be admired? Oh consider it, and adore it! and say, *Lord how is it that thou shouldst bestow thy grace on me, and deny it to so many, who in many respects are better than I?*

That thy heart may be more raised up in admiration of the Mercy and Goodness of God unto thee herein, take notice of the manifold *Privileges* which do follow and accompany such as are regenerated.

I. *The Love and Favour of God wherewith they are embraced.* Observe the Love of earthly Parents to their Children, how great, how constant it is; with all consider how far God exceeds them in his love, even as far as he doth in greatness, which is infinitely. So as every regenerate Person may with assurance rest on the Love of God his Father, which cannot be but most sweet to the Soul, and exceeding comfortable. For in God's fatherly Favour consisteth our happiness.

II. *Union with Christ.* For Christ is the *Head*, and by the Regeneration we are his Members. This Union of the Regenerate with Christ, is one of the great Mysteries of our Christian Faith: and it is a Mystery of an unspeakable Comfort and Consolation: For by the Vertue of our Union with Christ, *God is our Father*; *Christ is our Brother, and our Husband and Head*; *Heaven is our Inheritance*; *Angels are our Attendants and Guardians, who are sent forth to minister for them, who shall be Heirs of Salvation.* These Angels are those *Horses and Chariots of Fire* which were round about *Elisha*; and which are also round about every Member of Christ in all their dan-

gers though they see them not. If the Eyes of the Regenerate were but opened to see their glorious Attendants, how would their hearts be comforted and cheared in all their distresses!

III. *Adoption.* Such as are Regenerated are thereby the *adopted Sons of God.* Oh that the Lord would open our Eyes to see this priviledge! *Behold* saith St. John, *what manner of love the Father hath bestowed on us, that we should be called the Sons of God!* 1 Joh 3. 1. The Apostle not being able to express the greatness of God's love to us therein, he breaks forth into an admiration thereof: And truly well might he say, *Behold what manner of love the Father hath bestowed on us!* For here is not only *love*, but *love to admiration*, that we vile, wretched, sinful Creatures; who were *Children of wrath as well as others*, Eph. 2. 3. that we should be thus advanced in and by Christ as to be accounted not only Servants, which is much, nor only *Friends*, which is more; but also *Sons*, and consequently, *Heirs*, and *Co-heirs* with Christ, which is most of all.

IV. *Christian freedom.* As it is the great unhappiness of the *Unregenerate*, that they are in a state of *Vassalage*; so it is the greateft Happiness of the *Regenerate*, that they are in a state of Freedom; being freed,

1. *From Satan.* Though not from the assaults and temptations of Satan, yet from *the power of Satan.* For our Saviour Christ by his death hath destroyed *him that had the power of Death, that is the Devil.* He hath now broken the Serpents Head, so that though he may hiss against us, yet he cannot sting us: though he may assault us, yet he cannot overcome us: and though *he goeth about, like a roaring Lyon, seeking whom he may devour*; yet Christ hath him in a Chain, and he cannot go one Link thereof farther then he pleaseth.

2. *From*

2. *From Sin.* Though the Regenerate are not freed from the *in-being of Sin*, which doth and will live in them, so long as they live in the World; yet are they freed from the *guilt of Sin*, and from the *power and dominion of Sin.*

1. From the *guilt of Sin*; that is, from the wrath and punishment which is due to sin: so that none of our sins shall be able to condemn us. For Christ as our Surety, Saviour, and Redeemer, did bear all our sins in his Body upon the Tree, and there offered up his Life as an all-sufficient Sacrifice, and full satisfaction to God's Justice for the same. So that God being fully satisfied by the death of Christ for our sins, he will not, nay, he cannot in Justice require satisfaction again from us. Well therefore might the Apostle make this bold challenge; *Who shall lay any thing to the Charge of God's Elect, seeing Christ hath dyed, and by his death fully satisfied*, God's Justice for their sins? *Rom.* 8. 33, 34.

2. *From the Power and Dominion of sin*; which cometh to pass by the Spirit of Christ conveyed to them, whereby their sins are in some measure mortified and subdued, so that they do not Rule nor Reign in them as formerly. In our unregenerate estate, sin had not only *Possession of us*; but *Dominion over us*: so that we did yield a willing subjection unto the command of Sin. But since we are regenerated by the Spirit of God, we are freed, though not from the *in-being*, yet from the *dominion of Sin.* So that though sin may *tyrannize* over us, yet shall it not *reign* in us; we shall not yield a free and willing obedience to the command thereof.

This is the great comfort of God's Children, that though sin be not removed, yet it is subdued. Though they oftentimes feel the workings and stirrings of corruption in them, which make them to have many

many a ſad Heart, and wet Eye, yet are they freed, through Chriſt, from the *dominion of Sin.*

3. *The Regenerate are freed from the Law*; not only from the *Ceremonial*, and *Judicial* Law, which were peculiar to the *Jews*, and died with the decay of their Common-wealth; but likewiſe for the *Moral Law* (which concerns all Men, at all times, in all places) yet not as it is a Rule of Obedience, and Chriſtian walking, for ſo it ſtill remains in Force, even to the Children of God, even after their Regeneration: But,

We are freed from the *Curſe and Condemnation of the Law*; *Chriſt*, ſaith the Apoſtle, *Gal.* 3. 13. *hath redeemed us from the Curſe of the Law, being made a curſe for us.* So that although we do not perform it in that exact manner and meaſure which it requireth, yet our tranſgreſſions ſhall not be imputed to us to condemnation. The Law may condemn the *Actions*, but not the *Perſons* of the Regenerate, it hath nothing to do with them; therefore the Apoſtle ſaith, *there is no condemnation to them which are in Chriſt Jeſus*, Rom. 8. 1.

V. *Proviſion of all needful good things is another privilege of the Regenerate*, who have a right to all good things through Chriſt, and the poſſeſſion of all things God ſeeth good for them. It is obſervable, that when God was with *Iſrael*, in the Wilderneſs (where nothing was to be had) *they lacked nothing*, Deut. 2. 7. It is naturally ingrafted into all Parents to provide for their Children; what then can they want who have God for their Father? Who as he is all-ſufficient, ſo a moſt loving Father to his Children, whoſe love far ſurpaſſeth the Love of Natural Parents to their Children. Art thou a Child of God by Regeneration? then look up to thy Heavenly Father for a ſupply of all good things. *For can they*

that

that are evil, know how to give good Gifts to their Children, saith our Saviour. *And shall not your Heavenly Father give to you the things whereof ye have need? He feedeth the Fowls of the Air, and the Beasts of the Field*; and he that is careful to provide for his Hawks, and his Hounds, will he suffer his Children to beg and starve, who must one day be his Heirs? Be not then faithless, but believe; and say not, *What shall we eat? Or what shall we drink? Wherewithal shall we be cloathed? For your Heavenly Father knoweth whereof ye have need, and will relieve you*, Math. 6. 31, 32.

VI. *Acceptance of their services, though full of weaknesses, infirmities and imperfections.* Natural Parents are not more ready to accept of the weak services performed by their Children, than God is to take in good part the imperfect services of his Children. How maimed and broken are our Prayers many times! yet coming from a broken Heart, they find acceptance with God. Though he regardeth not the glorious works of Hypocrites, yet he graciously accepteth of the weak services of his Children done in sincerity. When we cannot pray with that affection and fervency as we desire, yet if we set upon it with an honest and sincere Heart, doing it in obedience to the Command of God, with a desire to approve our selves unto him therein, and grieving for our failings, and imperfections, God will overlook our failings, and Crown our weak Endeavours with acceptance.

VII. *Protection from things hurtful*, is another priviledge of the Regenerate. They are here subject to manifold casualties, and contingencies, from which the Lord in mercy protect them, keeping Watch and Ward for them: Yea, he is said to be *a Wall of Fire round about his People*, Zech. 2. 5. *A Wall* to defend them, and of *Fire* to consume those that rise up against

gainſt them: *So that they ſhall not be afraid of evil tydings, for their Hearts are fixed, truſting in the Lord.* I deny not but the Children of God may be wronged, oppreſſed, ſpoiled of all they have, and unjuſtly ſlain; yet in all theſe ſhall they not be hurt, *for God will turn all to their good.* Note what *David* ſaid of *Shimei's* curſing him, 2 Sam. 16. 12. *The Lord will look on my affliction, and requite good for his curſing this day.* On this ground the Hebrews *took joyfully the ſpoiling of their Goods,* Heb. 10. 34.

VIII. *Support under all afflictions, is another privilege of the Regenerate.* For God is preſent with them, in all their affliction, ſupporting their weakneſs with his might; and manifeſting his greateſt power in their greateſt impotency: Yea, though ſometimes he ſeems to leave them in their diſtreſs, yet he giveth ſuch ſufficient ſtrength, as they are thereby enabled to bear it, and well to paſs it through. This is evident by the *Apoſtles* holy Triumph in this caſe, 2 Cor. 4. 8, 9. *We are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.* The Ground hereof is the aſſiſtance which God affordeth us, and the ſtrength which he communicateth to us.

IX. *All things ſhall work together for the good of the Regenerate. And God will do them good by all in the latter End,* Deut. 8. 16. He will turn their loſſes into gain. their croſſes into comforts, their ſorrows into joy, their curſings into bleſſings. Thoſe afflictive Providences which ſeem to be moſt prejudicial unto them, will in the iſſue prove moſt beneficial. As we ſee in *Joſeph, The evil which his Brethren intended againſt him, turned to his good.* Their ſelling him as a Slave to the *Iſhmaelites*, proved the means of his advancement. To know that nothing ſhall hurt a Child of God, is ground of exceeding great comfort.

fort and consolation: But to be assured that *all things, even all cross Providences shall work together for his good*, is enough to fill the heart with joy. Oh then how great is the happiness of every Regenerate Person! who may be assured that whatsoever befalleth him, shall be for his good, and doth work together for the best: certainly he may truly say, 'soul, take 'thy spiritual ease, for here is much spiritual good 'treasured up for thee.

X. *A blessed death.* For so saith the Spirit, Rev. 14. 13. *Blessed are the dead which dye in the Lord*; that is, in the Faith of Christ. Who are blessed, both because then *they rest from their labours*, from all their toil and pains, from all their griefs and sorrow; As also because their works do follow them, through free-grace in glorious rewards.

The Souls of the Regenerate, so soon as they are by death seperated from the Body, go immediately into Heaven, as is clear from the speech of our Saviour to the converted Thief on the Cross, Luke 23. 43. *This day thou shalt be with me in Paradise*; which place the Apostle expoundeth to be the *third Heaven*. The word in the Original translated, Σήμερον, *this day*. implies, that immediately after the breathing of his Soul out of his Body, his Soul should go to Heaven. And thus it is with all the Regenerate, unto whom Death is like the *Red-Sea* to the *Israelites*, even a passage and thorow-fair into the Heavenly *Canaan*.

XI. *An happy Resurrection.* For at the sound of the last Trumpet all the Regenerate shall arise out of their Graves, like so many *Josephs* out of Prison. Whatsoever imperfections were before in their Bodies (as blindness, lameness, crookedness) shall then be done away: Though the Body was *sown in corruption*, yet it shall be raised *in incorruption*, not to

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be subject to any manner of Aches, Pains, Diseases or Imperfections: Though it were *sown in weakness*, it shall be raised in power: And though it was *sown in dishonour, it shall be raised in glory*, 1 Cor. 15. 42. Here it is many times deformed, but then all deformities and defects shall be removed, and the Body made more glorious, through the admirable beauty thereof. Certainly if the Beauty of all the Men and Women in the World we concentred in one, it would be far short of the Beauty of the Saints in Heaven, whose Bodies shall shine more gloriously than the Sun in the Firmament.

XII. The last and highest priviledge of the Regenerate is, 'that they shall have an Heavenly In-'heritance. Fathers on Earth use to provide Inheritances for their Children: and the Apostle Peter *blesseth God, who hath begotten us to an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven*, 1 Pet. 1. There shall be a blessed Communion of all the Saints together, who shall enjoy the Society of Angels, and fellowship with Christ himself; whose surpassing Excellency they shall clearly behold, and partake of that glory wherewith he is arrayed. What Tongue can express? What Heart can conceive the Excellency thereof?

Thus have I shewed you some of the glorious Priviledges of the Regenerate. Oh happy day, may that Man or Woman say, as long as they live, when God by his Spirit Regenerated them, and made them new Creatures.

CHAP.

CHAP. XII.

An Exhortation to bless God, for the work of Regeneration, and to walk worthy thereof.

II. A Second Branch of the use of Exhortation unto the Regenerate is, *To be thankful unto God for this great mercy.* Admire the grace of God, and bless his Name for ever. Art thou made alive? Is the Life of God begotten in thee? And hast thou evidence of it? O bless God whileſt thou hast any Being! Let thine Heart and Mouth, and Life be filled with his praises: Take up the Psalmist's words, Psal. 103. 1, 2. *Bless the Lord, O my Soul, and all that is within me bless his holy Name: Bless the Lord, O my Soul, and forget not all his Benefits.* Wilt thou be thankful unto God for thy *Natural Birth*? And wilt not thou be thankful to him for thy *Spiritual Birth*? Wilt thou bless him for that he hath made thee a *Reasonable Creature*? And wilt thou not bless him for making thee a *New Creature*? Is not Regeneration of all mercies the most necessary? And wilt not thou be thankful for that which is the *one thing necessary*? If the Children of *Israel* praised God for their deliverance from the *Ægyptian* Bondage, how much more cause hast thou to praise and magnifie the Name of God for thy deliverance from a greater than *Ægyptian* Bondage? It being a deliverance from *Satan*, the worst of all Tyrants; from Hell, of all Persons the most loathsom: yea, from *Sin*, *Death*, and the *Curse of the Law.*

The more to stir up thy self to this duty of thanksgiving for this mercy,

1. *Consider*

1. *Consider the speciality of God's love and goodness unto thee therein, in singling thee out from the multitudes that perish, and setting thee apart for life.* Hath he dealt by all as he hath dealt by thee? O how many millions of Men and Women hath he suffered to live and dye in their sins when thy Soul liveth! How many for Birth more Noble, for Policy more Wise, for Riches more Wealthy, are let run in their sins, till they fall into Wrath, when thou art escaped! when thou considereſt that he ſhould paſs by them, and ſet his ſpecial love upon thee, if this do not fill thee with love, and with praiſes, the very Stones may cry out againſt thee. The *Pſalmiſt* ſpeaketh of it as a great Mercy to a godly Man that in a time of Plague and Peſtilence, *a thouſand ſhould fall on his right-Hand, and on his left, and yet it ſhould not come nigh him.* But what is that to this mercy, that many thouſands ſhould fall into Hell on thy right-Hand, and on thy left, and yet thou preſerved?

2. *Conſider how ſad thy condition was before thy Regeneration,* being a Child of Wrath, a Bond ſlave of Satan, and an Heir to Hell. And then compare it with thy preſent ſtate, Behold, of a *Child of Wrath,* thou art made a *Son of God*; of a *Slave of Satan,* thou art become *Chriſt's Freeman*; of an *Heir of Hell and Damnation,* an *Heir to Heaven and Salvation.* And doth not this call for thankfulneſs?

3. *Conſider that this mercy is unſpeakable greater than all other mercies in the World.* This new-Birth makes a Man an *Honourable Perſon,* one of the Royal Seed, a King and Prieſt to God: This makes him a *rich Man,* the leaſt degree of this Grace is better than all the Wealth in the World: This is the true Riches, the durable Riches, a Treaſure that faileth not, nor, can it be valued. This makes him a *joyful Man*; there's joy in Heaven at thy Converſion, and a Foundation

of

of everlasting Joy laid in thine own Soul: Thou may'st rejoyce, it's meet that thou make merry, for this thy Soul was dead, and is a live; was lost, and is found. *Theodosius* gave God greater thanks that he had made him a *Member of the Church*, than *Head of the Empire*. So bless God more for this mercy, that he hath made thee a Member of Christ, than if he had made thee an Heir of all the Earth.

What though God hath not abounded to thee in outward Honours and Estate? Yet if he hath abounded to thee in grace, this alone will be matter of Eternal Praises. *Luther* hath a notable Story which may be useful to this purpose: In the time of the *Council* of *Constance*, he tells us there were two Cardinals riding to the Council; and in their journey they saw a Shepherd in the Field weeping: One of them pitying him, could not not but ask him, why he wept? At first he seemed loth to tell him; but being urged, he told him, that upon the beholding that Toad which was before him he considered, that he had never praised God as he ought for making him such an Excellent Creature as a Man; that he had not made him such a deformed Creature as that Toad. Upon hearing whereof, the Cardinal was much affected, considering how he had received greater mercies than this poor Man, and yet had not returned unto God that praise which was due unto him. And will not this poor Man, rise up in judgment against many of us? yea, have not the best of us cause to be greatly humbled before the Lord, who do not so affectionately remember the grace of God in making us Christians, as that poor Shepherd did, in making him a Man? O Friend, prove thy self to be born again, and then go thy way rejoycing, leaping, and praising God.

III. *Hath*

III. *Hath God by his Spirit Regenerated, and made thee his Child? Then walk worthy of this ſpecial mercy and dignity.* This *worthy walking* is much preſſed in Scripture, as Col. 1. 10. *Walk worthy of the Lord.* And Eph. 4. 1. *Walk worthy of the Vocation wherewith ye are called.* In theſe and other like places, the word *Worthy* importeth no matter of Merit or Condignity, but only a meer Meetneſs, and Congruity, or Anſwerableneſs. The *Greek* Word Ἄξιος tranſlated Worthy, is in other places turned Meet, or as becometh; as *Rom.* 16. 2 *Phil.* 1. 27. And where *John Baptiſt* ſaith, 'Bring forth fruits worthy of repentance, our new Tranſlation turn it, *meet for repentance.* So that the meaning of the aforeſaid duty is, *that ye carry your ſelves in ſome meaſure ſuitable and anſwerable to your new birth, and high dignity.* To which agreeth that of the Apoſtle *Peter*, 1 Pet. 2. 9. *Ye are a choſen Generation, a peculiar People, that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.* As the Regenerate are more excellent in their ſtate and relation than the carnal and unregenerate; ſo ought they to be ſingular and exemplary in their Lives and Converſations.

This Chriſt requireth of every true Chriſtian: For, ſaith he, ſpeaking to his *Diſciples*, Mat. 5. 47. 'What *do ye* more than others? As if he had ſaid, you will approve your ſelves to be ſincere Chriſtians, and the true Diſciples of Jeſus Chriſt, muſt be of a more holy and heavenly frame, of a higher ſtrain than the reſt of Men: you muſt be ſingular, and 'ſhine as lights in the midſt of a ſinful and crooked 'Generation, by living exemplary and convincing lives; that it may be ſaid of you what God ſaid of *Job*. 'There was none like him in all the Earth; 'as for Wealth, ſo for Piety, he being by many degrees the higheſt for grace in his Age.

Hath

Hath God ſhined upon your Souls by his grace? 'Let your light ſo ſhine before Men, that they may 'ſee your good works, and glorifie your Father which 'is in Heaven, *Mat.* 5.16.

The more to quicken you up to a ſingular and exemplary life, to a life above the rate of carnal and unregenerate men;

I. 'Conſider thy high Birth; and noble Parentage. For being born of the Spirit, thou art thereby made partaker of the Divine Nature, and art become a Child of God, a Member of Chriſt, and haſt Blood Royal running in thy Veins. Thy life ought to be ſuitable to thy birth and breeding, aſpiring after higher things than worldly Men do, or can do; and avoiding thoſe baſe and filthy actions wherein carnal Men take their chief delight: For know that thy ſins go nearer the Heart of God, and provoke him more, than the Sins of other Men. Καὶ σὺ τέκνον, &c. 'And thou my Son *Brutus* art thou one of them? Said *Julius Cæſar* to his Son, when he ſaw him to be amongſt them that Murthered him: That went deeper to his Heart, than the Swords of all his Enemies did, or could. In like manner, the Sins of God's Children are greater in his ſight, and do more grieve him, than the ſins of other men.

II. *Conſider thine high and holy Calling*, Thou art called out of darkneſs into light; out of the Kingdom of Satan, into the Kingdom of the Lord Jeſus. Shall there be no difference betwixt the Children of the Kingdom, and the Children of the wicked one? Betwixt God's Servants, and the Devil's Slaves? Art thou one of the called of God? Oh how doth it concern thee to follow the Counſel of the Apoſtle to the *Epheſians*; namely, *to walk worthy of the Vocation wherewith thou art called*; that is, ſuitable to the dignity and purity of it!

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1. *Thy calling is an high calling*, Phil. 3. 14. And therefore as Men called to high places, carry themselves answerable thereunto: In like manner, thou being called to be a Christian, it is thy duty (that thou may'st not disgrace thy holy Profession, and that worthy Name by which thou art called) to carry thy self becomingly, and suitably to it, by hating every sin, labouring daily in the mortifying every lust and corruption, keeping thy self unspotted of the World.

2. *Thy calling is an holy calling*, 2 Tim. 1. 9. the end therefore is holiness: *For God hath not called us unto uncleanness, but unto holiness*, 1 Thes. 4. 7. Now an *holly Calling* ought to be accompanied with an *holy Life* and *Conversation*; being called from darkness to light, from sinfulness to holiness, from the Flesh to the Spirit, from Satan to God; is it not most meet thou shouldst cast off the unfruitful Work of Darkness, and walk as a Child of Light? That thou shouldst no more *give thy Members as Servants unto Sin, but as Servants unto Righteousness? That thou shouldest no more fulfil the Lusts of the Flesh, but* [illegible] *the Spirit after the Motions thereof?* Th[illegible] *walk in* worthy of the Vocation whereu[illegible] is to walk *led.* [illegible] *thou art cal-*

III. *Consider the many gre*[illegible] *God hath vouchsafed unto* [illegible] *and singul*[illegible] Priviledges Condition of other M[illegible] *you.* Being rai[illegible]ed above the as the Men of th[illegible] Men, it beseemeth [illegible] you to act rate, to be m[illegible] World, but to [illegible] sation, m[illegible] more holy and hea[illegible] form[illegible] more zealous for G[illegible] live above their [illegible]ance of holy and [illegible] enly in your conver- [illegible] greater ma[illegible] more fervent in the per- from you, [illegible] religious Duties. The Lord ex- more [illegible] tters, and other manner of service [illegible] than from other Men; for he hath done [illegible] for you, and bestowed more on you, than [illegible] all the World besides. When you [illegible]

your Priviledges, reason thus with your selves; hath God made us partakers of such and such special mercies, and singular priviledges? *Oh then what manner of Persons ought we to be in all holy conversation and godliness!* How ought we to walk worthy of such singular priviledges, by singularity of actions doing some singular things for God who hath dealt so singularly well for us! As God hath abounded to us in his choicest mercies, so he expects we should be abundant in singular duties.

CHAP. XIII.

Sheweth the singular good things, which the Regenerate ought to do above others.

1. *To make Conscience of their precious time, and to improve it to the best advantage.* Carnal Men make little or no Conscience of spending their time to any *good* advantage. Oh the many golden hours, and days and weeks, and years, that thousands of them spend, who yet cannot give the least account wherein they have done any thing which tends to the glory of God, the good of others, or the furthering their own Salvation! Their minds are so much set upon their carnal Lusts and Pleasures, that their chief care is, not so much how to improve their time, as how they may pass it away in mirth and jollity: that which when it is once gone, all the World will not buy it back, what a cheap thing is it accounted? But oh how doth it concern such whom God hath called to prize the time which he is pleased to afford unto them; and to be careful in improving the same to some good advantage! yea, to gather up the Fragments of time, every inch of it, that nothing may

loſt! We cannot well ſpare one ſpare hour. Oh make the beſt of thy day! To this end.

1. *Conſider that thy everlaſting State depends upon thy well or ill ſpending of thy time.* Many make light of their time, and thereupon play and ſport it away: Yet there is no moment which thou doſt miſpend but for ought thou knoweſt, it may be the very time upon which thine eternal State doth depend. Oh what a madneſs muſt it needs be, for an hour or days pleaſure, to hazard the loſs of everlaſting Happineſs, and to incur the danger of eternal Miſery! And yet how few think of the paſſing away their time, or that any great matter depends thereupon!

2. *Conſider the preciouſneſs of your time, which is of more worth than all the riches and treaſures in the World*: for they cannot purchaſe one minute of time. Should the Lord be pleaſed to vouchſafe unto a damned Soul in Hell but one Weeks time to live again upon the Earth, for tryal, how he would improve the ſame to his Souls advantage, oh how highly would he prize it! how carefully would he improve every moment thereof! how ſerious would he be in every holy duty, and in all the concernments of his Soul! how conſcionable in ſpending of the Sabbath! how watchful would he be on that day over his thoughts, words and actions. ſhould he hear Chriſt tendred in the Miniſtry of the Goſpel as a Saviour to poor Sinners, oh how readily would he cloſe with the offer of Jeſus Chriſt, how heartily would he embrace him, ſhould he be tempted by ſome carnal Friends to ſpend one day with them in mirth and jollity, how would he anſwer them! 'Alas, the time on which my everlaſting condition doth depend is very ſhort; and muſt it not be egregious folly in me to trifle away part thereof? Shall I implunge my ſoul into eternal Flames for a little Pleaſure, and ſhort de-

light? Oh, God forbid. And, hereby may you see how precious time is. Surely little reason have any to be sparing of their wealth, and so prodigal of their time; when as all the Wealth in the World (as before is said) cannot purchase an hours time.

3. 'Consider how much precious time you have 'already lost; how many hours, and days, and weeks 'and years you have trifled away, in vanity and plea-'sure, yea in sin and wickedness. Though in likelihood the greatest part of your time is past and gone, yet it is to be feared that little of your work is done. Is it not meet then, now to begin to make conscience of your precious time, and to improve it better? The time which you have already lost, can never be recall'ed. O let no more of it run out in vain! Oh think it too much, that you have spent so much of it already to so little, or such evil purpose! And now at length resolve to be thrifty, to be more watchful over your selves, and more provident for hereafter. You have but a little time to live, yet much may be done in that little. Throw not away that inch which remains after the many Years that are gone, and can no more be recalled.

4. 'Consider the shortness of thy life; it is but a 'moment to Eternity: And is it not pity to lose any thing of that which is precious and short?

5. 'Consider as the shortness, so the uncertainty 'of thy Life. You know what was said to him who promised life to himself for many Years, *Thou Fool this night thy Soul shall be taken from thee.* And it may be, thou may'st this next night receive the like Doom. And if thy time be ended, and thy work to be begun, oh how sad is thy case like to be!

6. *Consider, as the shortness and uncertainty of thy time, so the greatness of the work to be performed therein:* thy Lusts must be mortified, thy Graces strengthened,

thine Evidences for Heaven cleared up, &c. Here is a great deal of work to be done in a little time. Doth it not then concern thee ſpeedily to beſtir thy ſelf, and not to loſe a minute?

7. *Conſider the preſent time is only thine to improve; Behold now is the accepted time, now is the day of Salvation*, 1 Cor. 6. 2. Oh then, why wilt thou trifle away the time which is properly thine, and promiſe to thy ſelf great things in a time which is none of thine? For even the next hour, yea, the next minute thou may'ſt be cut off by the ſtroke of death; and then all opportunities of doing and receiving good are taken away.

CHAP. XIV.

Of embracing every opportunity of doing & receiving good.

II. ANother ſingular thing which the Regenerate ought to do above others is, 'To embrace 'every opportunity of doing and receiving good. By doing *good* I mean not only beneficence to the poor, *but alſo a conſcionable performance of all Chriſtian Duties*; whether *they* concern the glory of God, the edification of our Brethren, or the ſalvation of our Souls. 'Whatſoever thy hand findeth to do, do it 'with thy might, ſaith the *Wiſe Man*, Eccl. 9. 10. that is, whatſoever opportunity of doing good is afforded unto thee, do it vigorouſly and ſpeedily, not deferring it, till it be too late. Mark his reaſon in the next words; *For there is no work in the Grave, whither thou art going.* As if he had ſaid, in this life thou haſt many opportunities of doing good, but in the Grave thou ſhalt have neither power, nor opportunities: When thy night cometh, there is an end

of working; therefore while it is day, and while thou haſt an opportunity, up, and be doing.

If thou art in the Company of a godly experienced Chriſtian, thou haſt then an opportunity of gaining much ſpiritual good and advantage to thine own Soul; as by obſerving his graces, ſo by propounding thy doubts and ſcruples unto him. O let not ſuch an opportunity paſs away without ſome ſpiritual improvement!

If thou art called to viſit a dying Friend, or Neighbour, Oh what an opportunity haſt thou put into thy hand to do his Soul good! by adviſing him to think of death, and to prepare for it, to make his peace with God, to caſt himſelf and the burthen of his ſins upon Chriſt, to build the hope of his Salvation only upon that Rock the Lord Jeſus Chriſt.

If in walking a road, or travelling on the Road thou fall into company, what good may'ſt thou do by ſome ſavoury and ſpiritual diſcourſe of God, or of Man's miſerable Condition by Nature, or of the ſtate of Redemption by Jeſus Chriſt, or the like? Oh how much might thy care this way abound to thy account! Remember the words of the Apoſtle, *Exhort one another daily, while it is called to day.*

If the Lord hath given thee a Family and furniſhed thee with abilities for their inſtruction and edification; let not the Souls, that are with thee be loſt through thy neglect. Thou haſt daily opportunities to be ſowing thy Seed in their Souls, which may ſpring up to their Eternal Life. And for thy Neighbours that live about thee, let them find thee a good Neighbour to them; and that they will beſt do, if thou endeavour to help them to be good Chriſtians.

CHAP.

CHAP. XV.

Of performing good Duties after a right manner.

III. ANother ſingular duty incumbent upon the Regenerate, is, *To be careful of the manner of performing good Duties*: Not only to be conſcionable in the uſe of Ordinances, but likewiſe to work up their hearts to a conſcionableneſs in the manner of doing them.

1. *For therein eſpecially is our reſpect to God manifeſted*; as for the duties themſelves, many reſpects may induce us to the outward performance of them; as Obedience to Authority, deſire of a good Name, hope of meriting thereby, or the like. But it is reſpect to God (who ſearcheth the Heart) that moveth Men to do the good Duties they take in hand, after a right manner, ſo as they may be pleaſing and acceptable unto him.

2. *The moſt holy Duties we take in hand, are clean perverted and depraved through our failing in the manner of performing them.* Yea, holy duties are thereby turned unto ſin, as the Prophet *Iſay* implieth, Iſa. 66. 3. *He that killeth an Oxe*, for Sacrifice, *is as if he ſlew a Man*: *He that Sacrificeth a Lamb, as if he cut off a Dogs Neck.* Though the Sacrifice of Oxen and Lambs were good, and commanded by God himſelf; yet becauſe they failed in the manner of performing them, they were no more acceptable to God, than the killing of Men, or cutting of a Dog's Neck; which things were forbidden by the Law, and an abomination to the Lord.

3. 'Failing in the manner of performance, makes 'God not only to eject our duties, but pronounce a 'woe and a curſe againſt the performers of them.

'Curſed be he that doth the work of the Lord negli-'gently, *Jer.* 48. 10. Though it be the work of the 'Lord, that work which the Lord appointeth to be 'done; yet notwithſtanding if it be done negligently, not after a right manner, *curſed is he that doth it.*

4. 'It is the right manner of performing Duties, 'that *obtaineth* a bleſſing from God. It may be thou haſt heard much, and prayed much, and faſted much, and yet haſt found little good, or benefit thereby. Examine whether thou haſt not been dead and dull, formal and perfunctory in them, doing them as if thou didſt them not. If ſo, no marvel thou haſt received ſo little good by them. As therefore thou wouldſt be loath to pray in vain, or hear in vain, or faſt in vain; as thou wouldſt be loath to looſe the things which thou haſt wrought, ſee to it that thou be as careful of the *manner*, as of the *matter* of them; how thou doſt them, as that thou doſt them. Do what thou doſt with *all thy ſoul*, yea, and with *all thy might*, and then thou may'ſt expect a plentiful and gracious return.

For the right manner of performing good Duties, take theſe few directions.

I. Be ſure you take Chriſt with you, both for *aſſiſtance*, and *acceptance*.

1. *For aſſiſtance.* *For without me*, ſaith Chriſt, *you can do nothing*: That is, without *Union* with Chriſt, and *Communion* with him, you cannot perform any acceptable ſervice unto God. Whenſoever therefore you ſet upon any good duty, in the firſt place beg ſtrength and aſſiſtance from Chriſt, and reſt and lean upon him for his help; go not to pray, or hear, but in the ſtrength of the Lord.

2. *Take*

2. *Take Christ with you for acceptance, both of your Persons and services.* Christ is the *beloved Son of God*, with whom he is so well pleased, that likewise in him he is well pleased with all those that come to God by him, and look for neither Audience nor acceptance, but upon his account alone.

Whensoever therefore you go unto God in prayer, or in any other Ordinance, carry Christ with you in the Arms of your Faith. *Plutarch* in the Life of *Themistocles* reports, that it was the usual custom of some of the Heathens, namely the *Molossians*, that when they would seek the favour of their King, they took *his Son* in their arms, and so went unto him. And questionless it would be the wisdom of Christians, in seeking the face and favour of God; who is the King of Heaven and Earth, to take the holy Child Jesus with them, without whom they may not see his face.

II. *Stir up thy self, and all thy strength*; put forth thy self to the uttermost, strive to be lively, active and stirring in Spirit. Get the Spirit of Faith, and of Power, this will be Oyl to the Wheels, and Wind to the Sails, which set all a going: let this be wanting, and thy best services will be lifeless and dead services, in which the Lord takes no delight.

There is a threefold strength we should labour to put forth in all our holy duties.

1. Strength of Intention. 2. Strength of Affections. 3. Strength of Body.

1. We must intend our work, as it were for our lives; for so it is, whether it be the work of *Praying*, *Hearing*, *Meditating*, or the like. We must put forth the strength of our *Intention*, as well as of our *Attention*, not giving way either to drowsiness of Body, or distractions of mind. But oh what light matters

are apt to steal away our minds and thoughts in the performance of holy duties! if one of our Superiors were talking with us, he would expect that we should mind what he saith, and not turn aside to talk with every one that passeth by us. But when God is speaking to us in the Ministry of his Word, or we are speaking unto him by Prayer, how ordinarily do we turn aside to every vain thought and trifling business, which offereth it self to us! Intend God more earnestly, and this will fire your thoughts.

2. *Strength of Affection* is required in every good duty. *Whatsoever thy hand findeth to do, do it with thy might*, saith the Wise Man, *Eccles.* 9. 10. This may especially be applied to the Duties of God's worship and service, that we do them vigorously, with all the strength of our affections: Which the Apostle requireth, where he bids us *be fervent in Spirit, serving the Lord*, Rom. 12. 11. The word in the Greek, Τῷ πνεύματι ζέοντες, notes an *ebullition, or boyling up of our spirits to the height*. There is nothing in the World more unbecoming the worship of God than flatness of spirit, and coldness of affection, when a Man serves God as if he served him not. It was *David*'s commendation, that *the Zeal of God's House did eat him up*, Psal. 69. 9. which expression sheweth the vehemency of his Zeal, and strength of his affections, as in reforming God's House, so in performing the Duties of his Worship and Service. For this *Jacob* was honoured, and called *Israel*, because he prayed with the strength of his Affections, and is therefore said to *wrestle with God in prayer*, whereby he prevailed, *Hos.* 12. 3, 4. As thou desirest to prevail with God in prayer, thou must with *Jacob*, *wrestle with him*, putting forth the strength of thine Affections, which will be a special means to keep a

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way vain wandring thoughts. So long as Honey is boiling hot, Flies will not venter on it. So if the Heart and Affections be boiling hot in prayer, vain thoughts are not apt to enter in.

3. *Strength of Body* muſt likewiſe be put forth in every good duty: For God muſt be worſhiped, as with *our Spirits*, ſo with *our Bodies*. And bleſſed is the Strength which is put forth in the ſervice of God. Carnal Men are apt to lay out the ſtrength of their Bodies upon their Luſts: Why ſhould not we be as ready to lay out the ſtrength of our Bodies in the ſervice of God? Then may we have occaſion to bleſs God, and ſay, *Lord thou mighteſt have left me to have ſpent my ſtrength in Sin; in the gratifying my carnal Luſts; but bleſſed be thy Name, who haſt made me willing to ſpend, and be ſpent in the ſervice of my God.*

III. *Labour to keep cloſe to God in holy Duties.* It were well, if in the performance of holy Duties; we did keep cloſe to the Duties themſelves; few go ſo far. But it muſt be our care not only to keep cloſe to the Duties, but likewiſe to keep cloſe to God in the Duties. We muſt labour, not only to mind what we are about, but likewiſe have an eye upon God, and to hold communion with him therein. In the uſe of every Ordinance, let our main deſire, care and endeavour be, to find God therein; and not to reſt ſatisfied without meeting him, and converſing with him. Let us never go from God without God: never go from the Ordinance of God, without ſome ſpecial communion with God therein, without finding our hearts raiſed and affected in the duty, and revived and refreſhed in his preſence.

IV. In regard of our great inability, and inſufficiency for the performance of any ſpiritual duty after a right manner. In the firſt place let us beg of God, that

that by his Spirit he would enable us thereunto; for it is the Spirit of God only that can help our infirmities; he can ſoften our hearts, quicken our dead hearts, inlarge our ſtreightned hearts, *&c.* And in praying for the Aſſiſtance of the Spirit let us plead the promiſe of God, ſaying, 'Lord, thou haſt promiſed 'in thy word, that thy Spirit ſhall help the infirmi-'ties of thy Servants; Oh! make *good* that promiſe 'unto me; let me feel and find the ſweet *breakings* 'and *ſtirrings*, the lively quicknings and inlargments 'of thy Spirit upon my heart, carrying me forth with 'much life and vigour in the duty I am now going a-'bout. This pleading the promiſe of God puts a ſtrong Ingagement upon him to perform what he hath ſaid.

CHAP. XVI.

Of walking Circumſpectly, and Exactly.

IV. ANother ſingular duty incumbent upon the Regenerate is, *To walk Circumſpectly and Exactly*, according to that of the Apoſtle, *See that ye walk circumſpectly, not as fools but as wiſe.* The word in the Original tranſlated *circumſpectly*, cometh of two words which ſignifie to *go to the extremity of a thing.* We muſt be willing to go to the utmoſt of every command. The ſame word is uſed by the Evangeliſt St. *Matthew*, when *Herod* charged the Wiſe Men to ſearch *moſt diligently* and narrowly, to *make a cloſe and* a thorow ſearch, for the young Child Jeſus. So that by this Phraſe is intended great *accurateneſs* and *exactneſs* in our Chriſtian converſation, which the Spirit of God accounteth the greateſt point of wiſdom; as appeareth by theſe following words

words, *not as Fools but as Wise Men.* It is no part of folly but a great point of wisdom, to be circumspect in the whole course of our lives. I know the Men of the World count preciseness of life the greatest folly that may be: and therefore often call those *precise Fools*, who endeavour to live soberly, righteously, and godly in this present World. But at last it will appear the greatest point of wisdom.

For the better clearing and pressing this duty, I shall shew you, wherein this exact walking doth consist.

1. *In walking by Rule.* As the Carpenter when he would do his work exactly, doth all by rule: So must the Christian that would walk accurately, he must walk by the word of God, which is the only adequate rule of Holiness: He must eat and drink, and buy and sell, and work and rest, and all by this rule. Therefore saith the Apostle, Gal. 6. 16. 'As many 'as walk by this rule; peace be on them, and on 'the Israel of God. Let our walking be never so specious and glorious, yet if it be not strait and *according to the Rule of Scripture*, as it will afford no true solid comfort at the last, so neither will it find acceptance with God. " For as nothing is a Sin (how great a shew of evil soever it beareth) but that which swerveth from the direction of God's word. So nothing is a good Work (how great a shew of goodness soever it beareth) but *only* that which is according to the direction of his Word. Therefore *Moses* giveth this in express charge to the *Israelites*, Deut. 5. 32. *Ye shall observe to do, as the Lord your God hath commanded you; ye shall not turn aside to the right-hand, nor to the left.*

2. Our exact walking consisteth in having respect to the *inward and spiritual part of the Law*; as well as to the *outward and external.* In every Command of God

God; there is both an *outward and external part*, and also *an inward and ſpiritual part*. The former I may call *the Letter of the Law*: the latter *the Spirit of the Law*. This our Saviour excellently clears in his Sermon on the Mount, where reciting the ſixth Commandment, he ſaith, *Thou ſhalt do no* Murther, there is the Letter of the Law, And then adds by way of Explanation, Mat. 5. 21, 22. *But I ſay unto you, whoſoever is* angry *with his* Brother *without a Cauſe, ſhall be in danger of Judgment*; there is the Spirit of the Law. So afterward reciting the ſeventh Commandment, ſaith, *Thou ſhalt not commit* Adultery, there is the Letter of the Law. And then adds, *But I ſay unto you, that whoſoever looks on a Woman to luſt after her, hath committed Adultery with her already in his heart*, Mat. 5. 28. There is the Spirit of the Law, or the ſpiritual part thereof. The moſt diligent Obſervation of the Letter or external part of the Law without a care of the inward and ſpiritual part, is as a Body without a Soul, a dead thing, which is no way acceptable unto the living God. Hence our Saviour ſpent ſo many words to convince the *Phariſees*, who were many of them punctual in their outward obſervations, that they were yet horrible Hypocrites, violating that Law in their hearts, which they ſo boaſted of, and pleaded for with their mouths, being Murtherers in heart, Adulterers in heart, tho they committed no ſuch wickedneſs in the outward Man.

And hereby is the Hypocriſie of many profeſſors of Chriſtianity diſcovered, who reach no farther than the outſide of Religion; whoſe Godlineſs is nothing but carnal ſervice, and bodily exerciſe. Whereas the Law is *ſpiritual*, as the Apoſtle ſpeaketh, *reaching to the very inwards of the Soul*, Rom. 7. 14. And ſaith our Saviour, Joh. 4. 24. *God is a Spirit, and will*

will be worshipped inwardly with the Spirit, as well as outwardly with the Body. Whosoever therefore walks exactly, contents not himself with the externals of Christianity; but labours to bring up his heart to the inwards thereof; striving to suppress evil thoughts, to mortifie unclean lusts, and all inordinate affections; to abhor and watch against secret Impurities, as well as open Impieties. This is to walk exactly and accurately indeed: for so the Word in the *Greek* Ἀκριβῶς seemeth to import in its proper notion, *viz. A going from the bottom to the top of the Rule.*

3. Our exact walking consisteth in a *careful avoiding all occasions of evil, and temptations thereunto.* Having by sad experience found such and such things to have been snares, and occasions of sin unto us, it is our duty, and will be our wisdom carefully to shun and eschew the same. Especially considering that by running into temptations, we tempt the Lord and provoke him to give us over to our weakness, and to the power of our corruptions; that so by our falls we may for the time to come be more wise and wary.

Every Man by nature is like dry Wood, which is apt to kindle so soon as fire is put to it. There needs not any Devils to tempt us. Dry Stubble will take fire without any Bellows to blow it. Let the least occasion that is be offered unto us, how easily doth it take? every spark will catch upon our tinder hearts. The first Sin that proved so fatal to Mankind came by temptation. The Devil prevailed with *Eve* to go and see the forbidden Fruit, telling her that though she might not eat it, yet she might lawfully look on it and that became the occasion of her fall. For from sight and view she proceeded to touch and taste, to the taking in of that which proved the Bane, both of her and hers.

By

By the like means how ſadly doth the Devil prevail *upon* Souls daily; what windows doth he make our eyes and ears to let in temptation firſt, and then iniquity? what ſnares doth he make of our voluptuous Tables? our vain and looſe Companions? our gorgious Apparel? our vain and wanton Faſhions? even forming our hearts into the Image of thoſe Vanities, and leading us out to all iniquity. As our Saviour therefore taught us to pray, *that we enter not into temptation.* So it will be our wiſdom to ſee to it, that our practice be according to our Prayers. What a Mockery is it, this hour to pray againſt temptations, and the next hour to be running into them? Pray againſt temptations, and watch againſt them. Watch againſt all temptations, but eſpecially ſuch as are moſt taking with thee: and ſuch as have a tendency to thy boſom and beſt beloved ſins. For from them is moſt danger to be feared, they having moſt ſtrength from our nature. The Devil knowing full well, which are our boſom and beloved Sins, and moſt predominant Luſts, unto them eſpecially, and with greateſt ſucceſs doth he apply his temptations.

4. Our exact walking conſiſteth *in abſtaining from appearances of evil, as well as from apparent and direct evil*, 1 Theſ. 5, 22. As there are ſome things apparently evil, ſo there are other things in ſhew and appearance only evil. He who walks circumſpectly and exactly will as careſully ſhun the one as the other. He will not adventure upon any thing that looks like ſin, or that hath the leaſt affinity with it. If the thing be doubtful whether it may or may not be done, he will do that which is moſt ſafe, and leave the other undone. Yea, though he know a thing to be lawful in it ſelf, yet if it may prove a ſtumbling Block in

in the way of another, and so be an occasion of sin unto him, he will carefully avoid the same.

Upon this account *St.* Paul *resolved to avoid the eating of flesh*, though he might lawfully do it: yet when it was like to be a Stumbling-block to his weak Brother, in regard it had an appearance of evil in it, he said, *If meat make my Brother to offend, I will eat no flesh while the World standeth*, 1 Cor. 9.13. Upon this ground likewise the *Apostles* and *Elders* in the first general Council at *Jerusalem* imposed upon the *Gentiles abstinence from meat offered to Idols, from things strangled, and from blood*, Act. 15.29. Not for that these meats were in themselves unclean and unlawful; but because they were apprehended to be so unto many of the *Jews*, who were kept off from Christ, because those meats, in which they supposed to be such uncleanness, were ordinarily eaten by the *Christians*. Hereupon it concerns us in all our actions to be satisfied, not only of the lawfulness but likewise of the expediency of them. For many things in themselves may be lawful, which yet in some respect may not be expedient, because they have some shew of evil in them, or are liable to some mis-construction, or may be occasions of sin unto our selves, or of scandal or offence to our weak Brother; or may strengthen and confirm wicked Men in their ungodly courses, and the like.

But here in this caution is to be observed, that all necessary duties commanded by God, ought to be performed by us, though our Brother be offended at them, and though to the World they have some appearance of evil. Christ's Doctrines, Works and Conversations were an offence to many in his days, yet he went on therein, and pronounced them *blessed that were not offended in him*. We may not therefore shun profession of Holiness, and the Practice of Godliness,

lineſs, becauſe unto worldly Men it appeareth but *brain-ſick peeviſhneſs*, and an *irrational preciſeneſs*. But being commanded by God in his Word, ought to be endeavoured after. I may not wound mine own Conſcience to ſecure my Brothers.

5. Our exact walking conſiſteth in a moderate uſe of lawful things; that overmuch liberty which ſome Men have given to themſelves in ſuch things as are in their own nature lawful, hath proved great occaſion of ſin unto them. Our Saviour ſeemeth to blame the Men of the old World, that when the Flood came upon them, *they were eating and drinking, buying and ſelling, planting and building*, Luk. 17. 27. 28. Things no doubt in themſelves lawful to be done: but by over uſing thoſe lawful things, and ſetting their hearts upon them, they laid aſide all care of heavenly things, and encreaſed their pride and coveteouſneſs, neglecting the threatning of a Flood, and ſo drowned themſelves in perdition.

The Apoſtle therefore tells us, 1 Cor. 7. 29, 30, 31. *That they who* marry *muſt be as if they* marry'd *not; and they who* buy, *as if they bought not; and they who uſe this* world, *as not* abuſing *it.* There is a lawful uſing the Comforts of this Life, and an unlawful, an abuſing of them. We lawfully uſe them, when we enjoy them with moderation, and with ſubordination to ſpiritual Grace, and heavenly Glory, when we uſe all we have for God: We abuſe the Comforts of this life, when we uſe them too much even exceſſively, in reſpect of the meaſure, and inordinately, in reſpect of the manner; when letting out their hearts too much upon them, the things which ſhould lead us to God, withdraw us from him.

To ſpend ſome time in honeſt recreations, for the refreſhing our Minds, and ſtrengthening our Bodies, is lawful: But to waſte too much of our precious

time

time in sports and pastimes making a Vocation of our Recreations; or to give our hearts unto our pleasure to use those delights for themselves, and not of God; or to use them more for gain, than for refreshment, they are thereby turned unto sin.

In like manner, sometimes to feast with our Friends and Neighbours, in a lawful, but to be too frequent there in, or *intemperate feeding without fear*, as the Apostle *Jude* hath it, *Jude v. 12.* never tasting the sweetness of God in the Creature, nor having respect to that Communion which should be among Saints, is to abuse God's good Creature.

So to be diligent in the works of our Calling, is in it self both lawful and commendable: But when we shall be so diligent in our particular Calling, that we neglect the Duties of our general Calling, as Christians: I mean, when we are so taken up with our worldly businesses and imployments, that we can find no time for serving God either secretly or in our Chambers privatly with our Families; is to make our lawful Calling sinful unto us: Much more when we mingle fraud and deceit with our dealings, and cannot be content with that gain that comes in by Righteousness, and honesty in all our ways; this is to turn our lawful Calling into a Mistery of Iniquity.

The best of God's Children are apt to use the lawful things of this World unlawfully, and to abuse them by their excess therein. Did not our *Saviour* warn his *Disciples* that they should take heed of abusing, as their meat and drink unto surfeiting and drunkenness, so their Callings to worldiness and covetousness? *Take heed to your selves, least at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life*, Luk. 21. 34. Who would

not

not have thought the Disciples of Christ far enough from these sins? Yet they must take heed to themselvs therein. If the green-Tree may so easily take Fire; what then will the dry do?

Oh then how doth it concern us to set bounds to our selves in all lawful things! not to exceed either in our Recreations, or in our Vocations, or in our Eating, Drinking, and the like: but to observe the golden mean, the rather, because the Devil in nothing more prevaileth with God's People, than in their immoderate and inordinate usage of things lawful; knowing full well, that the godly will not easily be drawn to the committing of such things as carry wickedness in their Foreheads, he therefore layeth his snares for them in the use of things lawful; as their meat and drink, their apparrel and recreation, their trading and traffick, with the like: wherein his snares being not so visible, he often-times prevaileth with them. The Apostle declaring what a cruel, crafty, and malicious Adversary the Devil is, whom he setteth forth to be *a roaring Lyon, that walketh about seeking to devour*, 1 Pet. 5. 9. He thereupon adviseth us to be, *as sober in the use of things lawful and indifferent, so watchful over our selves*, left we be foiled therein.

For your better help herein, take these few Directions.

1. *In the free use of lawful things, be ever jealous of your selves, left you abuse them to intemperance, and excess.* This hath been the folly of many, that presuming too much, as on their Christian Liberty, so upon their own strength have adventured upon such temptations, as have occasioned their fearful falls.

2. 'Labour to make a spiritual Improvement of 'all those lawful Comforts which God hath afforded 'to

'to you for delight. And ſo whilſt you refreſh your Bodies, you will cheriſh your Souls. Thus in your eating and drinking, often meditate on God's bounty in providing ſo plentifully for you; and not only take in Meats, but likewiſe give out gracious Diſcourſes and Inſtructions. For what can it be but egregious folly, when you are feeding your Bodies, to neglect your Souls? In putting on your Cloaths, meditate on the Robe of Chriſt's Righteouſneſs, which alone can make you amiable in the ſight of God; deſiring with the Apoſtle *to be found cloathed therewith at the great day.*

3. 'Conſider that to uſe your lawful Comforts to 'the utmoſt extent is the next Door to Sin. He who will go to the utmoſt extent of what he may lawfully do, is in danger to go beyond it, and to do alſo that which is unlawful. He who will walk upon the brink of a River, may fall into the Water: And he who will take the utmoſt liberty he may, is very near falling into ſin.

CHAP. XVII.

Of the danger of Coveteouſneſs, as being the Root of all Evil.

V. ANother ſingular Duty incumbent upon the Regenerate is to beware of Coveteouſneſs, and over loving the World, as being the Root of all Evil. I do not ſay, that our hearts being changed and renewed, we ought thereupon wholly to abandon the World, and give over all worldly buſineſſes and imployments. For grace and a worldly Calling may very well ſtand together; yea, a Man may be a ſincere holy Chriſtian, and yet a great Dealer in the Wor-

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nay, grace engageth a Man to be a good Husband, to improve the Estate God hath bestowed on him. But yet we ought not insatiably to desire, and inordinately to hunt after Riches, as if they were the only things, or the great things, to be sought after; this is Coveteousness. It is not the having of Riches but the immoderate desiring and loving of them, and over-valuing of them, which denominates a Man Covetous. A Man may have much of this *world*'s goods, and yet be no Worldling. And another may have little and yet be covetous. This sin is especially in the heart.

Q. May not a godly Man desire Riches, seeing they are often in Scripture termed blessings, which God hath promised as a reward of his service?

A. There is a moderate desire of Riches which is lawful; and an immoderate, or inordinate desire, which is unlawful. Then is our desire of Riches moderate when we desire no more than is needful, and can be content to want that, when God will have it so.

Q. What may be accounted needful?

Ans. 1. That which is meet for the state and calling where in God hath set us.

2. That which is requisite for the Charge committed to us. As if a Man have a Wife, and Children, and Servants, or Kindred lying upon his Charge, what is needful and sufficient for them, may be desired and sought after.

3. That which is needful for the future livelihood and maintainance of Wife and Children, may lawfully be desired and sought after. The Apostle layeth it down as a Duty, that Parents ought to lay up for their Children, 2 *Cor.* 12. 14.

Besides this moderate desire of seeking after Riches, there is an immoderate desiring, and inordinate seeking after them. As when a Man is not content with that portion which God by his Providence doth afford

afford unto him, but insatiably thirsts after more: And rather than fail of his desire, will both neglect his God, and his Soul, and also venture on the use of any unlawful means, as lying, swearing, false weights and measures, with the like, for accomplishing the same; which is wickedness in any, but especially such as make a profession of Religion.

Yet how many Professors are there in our days, who though they pretend much love to Christ, yet by their practise it appears, that their love of Riches is greater and stronger than their love of him?

1. For how are their thoughts more upon the World, and the things thereof, than on Christ? No sooner are they awake from their sleep, but the World presently takes possession of their hearts; and their thoughts are upon their Estate, how they may increase the same, and that with unwearied care and labour; when every little that is done for Christ is a weariness to them. 2. How do their discourses run out more upon their Riches, than on Christ? Yea, with what freedom and delight do they talk of their Wealth and of the Means of getting and encreasing the same? and scarce a word of Christ all the day long. Which doth clearly discover the Covetousness which lieth in their Hearts; for *out of the Abundance of the Heart the Mouth speaketh.* As the Door-keeper said unto *Peter, Thou art surely of* Gallilee, *for thy speech* betrayeth *thee.* So whosoever shall make the World the whole Matter and Subject of his Discourse, it may be truly said of him, he is a Citizen of the World, for his speech betrayeth him.

3. How eager and keen are their desires after the Riches of this World? or at least after a further Portion and Provision for themselves, Wives and Children?

4. How

4. How do they toil and labour, ſpending the ſweat and ſtrength in ſeeking after Riches? think no care and ſtudy too much, nor pains too great, encreaſing their wealth and ſtore. How do th riſe earlier for their worldly buſineſſes, than for the Prayers, or any ſpiritual Exerciſes?

5. How do they ſuffer the World to take up much of their precious time, that they can ſcarce any leiſure either for Cloſet-Devotions, or Fami Prayers? but make their Religion give place to th wordly buſineſſes. And when at any time they upon the Performance of holy Duties, how are the hearts in that very time taken up with world Thoughts and Imaginations? So that inſtead of converſing with God in his holy Ordinances, and enjoying communion with him therein, they conve with the World, and hold communion with t Devil.

O what a ſhame is it for ſuch as are brought out darkneſs into marvellous light, having their und ſtandings enlightned with the Knowledge of G and of his Son Jeſus Chriſt, and are able to diſc the Myſteries of Godlineſs that they ſhould ſet th hearts and affection upon baſe and tranſitory thin that they ſhould lay out themſelves ſo much in purſuit of them, and never think they have laid ſufficient of theſe earthly treaſures! What a ſha is it for ſuch as profeſs themſelves the Sons of G to live like Sons of Men, as if their portion and h pineſs were only in this life: That they who pro themſelves Heirs to an heavenly Inheritance ſho ſo much dote upon earthly things? what a ſham it for ſuch as have reaſonable Souls, capable of everlaſting life, and of communion with God h here and hereafter, ſhould ſo far debaſe their natu as live like Moles and Worms in the Earth, and root like Swine in Mud and Dung!

Oh how it doth concern you daily to humble your ſelves for this ſin, and to loath and abhor it, and watch againſt it for the time to come: For as every evil is to be abhorred, ſo eſpecially ſuch as is diſgraceful to the Goſpel of Jeſus Chriſt, and to the Religion which you profeſs. Let us all therefore, who have given our names unto Chriſt, labour to mortifie this ſin in us: Let us uſe this World, and the things thereof, as if we uſed them not; neither in our judgments eſteeming, nor in our practice ſeeking them before ſpiritual grace and heavenly glory.

That we may be the better quickned up thereunto, let us oft conſider the manifold miſchiefs that do uſually follow and accompany this ſin of coveteouſneſs.

I. *It is the Root of all Evil*, 1 Tim. 6. 10. There is no evil which a covetous Man will forbear; his coveteouſneſs will put him upon the acting and committing all manner of ſin that will ſerve his greedy deſign. It will make a Man turn the day of Sacred Reſt into a day of bodily labour; It will make him uſe a wicked Ballance, and deceitful Weights: *For this they are full of violence and lyes*, ſaith the Prophet *Micah*, Mic. 6. 11, 12. It oft-times raiſeth Wars, and ſets the World together by the ears; It occaſioneth the neglect both of our own and others Souls. It inticeth us into Hell for the ſake of living plentifully on Earth: It cauſeth Parents to neglect the Souls of their Children, and Children to wiſh the death of their Parents: It maketh People to hate their Miniſters, and Miniſters to neglect their People.

II. Coveteouſneſs alienates the Soul of Man from God, and that ſeveral ways; as,

1. From the thought of God: For God is not all his thoughts, *Pſal.* 10. 4. When he awakes in t night, his mind is wholly taken up with worldly m ters, without a thought of God, or of any good thi When he is following the works of his Calling, h he is wholly drowned and ſwallowed up the in!

2. *It alienates the Soul of Man from the Love of G For if any Man love the World, the love of the Fa is not in him,* 1 Joh. 2. 15.

3. It alienates the Soul of Man from attending u on God in his Ordinances. as you may ſee in the vited Gueſts in the Parable, whoſe eager deſire af the th ngs of this World kept them from coming the Wedding-Feaſt.

III. Coveteouſneſs makes a Man unthankful for preſent ſtate and condition, though in it ſelf an ſtate very full and comfortable. His mind is ſo mu upon what he hath not, that he neither takes noti nor taſtes the ſweetneſs of what he hath: His f Veſſel, in his own apprehenſion is an empty Bott Finding no contentment in what he hath, he is fi of murmuring and repining, that he hath not wh he would have. Many a gracious poor Man, th hath little of this World's goods, hath oftentim more ſatisfaction and contentment in his little, th he that hath the greateſt Earthly Revenues, in his abundance.

IV. 'Coveteouſneſs works the Hearer to a me 'and low eſteem of things ſpiritual and heaven From ſuch as love the World and the things there over-much, Chriſt to be ſure hath love little enou Their Eyes are ſo blinded, that they ſee not Beauty; and their Pallat ſo diſtempered, that th taſte not his ſweetneſs: And therefore, with *E* prefer a Meſs of Pottage before a Birth-right:

with the Men of *Shechem* prefer the *Bramble* before the *Vine*, the *Olive*, and the *Fig-tree*. Worldly Men prefer these poor empty things, the Brambles of the World before Jesus Christ the true and living Vine; yea, and above the blessed Birth-right of God's New-born-Children.

Coveteousness depriveth a Man of the comfort of what he hath and possesseth: For the having of all is as nothing, to him, that hath an immoderate desire after more. *Ahab*'s Crown and Kingdom yielded him no comfort after he had set his heart upon poor *Naboth*'s Vineyard. The want of this did more molest and vex him, than the enjoyment of his whole Kingdom did solace and comfort him. 'For this he came 'heavy and displeased to his House; laid him down 'upon his Bed, turned away his Face, and would 'eat no bread, 1 *King.* 21. 24.

V. 'Coveteousness exposeth Men to manifold 'temptations making them ready to yield to Satan's 'wicked suggestions. They that will be rich, saith 'the Apostle, 1 *Tim.* 6. 9. fall into temptation, and 'a snare, and into many foolish and hurtful lusts, 'which draw Men into perdition. As if he had said, they who set their hearts upon their riches, whose hearts run after their coveteousness, are fit for any temptation, ready to yield to any of Satan's wicked suggestions: for the satisfying their covetous humor. *Judas* (as *Tertullian* thinks) was pretty honest till he carried the Bag, and that gave him occasion to discover rottenness that was in his heart.

CHAP. XVIII.

Of living by Faith in God's Promises.

VI. ANother singular Duty incumbent upon the Regenerate is, to live by Faith, casting themselves upon God in Christ, and upon his gracious Promises in all their streights and dangers for such needful and useful things as they stand in need of. To live by Faith, is not only to believe in Christ for Salvation, but also firmly to rest and rely upon God and his gracious Promises expressed in his Word, for support under all our Tryals, for succor in all our distresses, for assistance against all assaults, for deliverance out of all our dangers, and for supply of all our wants, whether temporal or spiritual.

Thus did those Antient *Worthies* mentioned, *Heb.* 11. There we read, that into whatsoever trouble or streight they were brought, they so lived by Faith in God's Promises, that nothing could dismay them, much less overthrow them. And if in like manner thou could'st but quietly rest upon God, and his gracious Promises, thou wouldest in thy greatest tryals and troubles be *more* than a Conqueror, as the Apostle speaketh.

When therefore thou art troubled for thy sins, groaning under the weight and burden of them, then throw thy self upon the merits and righteousness of Jesus Christ, and there let thy Soul rest it self in hope of the pardon of the Sins here, and of eternal life and salvation hereafter; venturing upon that comfortable Promise, *Come unto me all ye that are weary and heavy laden and I will give you rest*, Mat. 11. 28.

When thou art assaulted with the temptations of Satan, and feareſt left thou shouldst be overcome by them,

them, then look up unto God, trusting in him for deliverance in due time, and for support in the mean time, relying upon that gracious promise, *God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation make a way to escape, that ye may be able to bear it,* 1 Cor. 10. 13.

When thou art under any spiritual desertion, sitting in darkness, without any spark of comfort, then look up unto God with the Eye of Faith for the light of his countenance, and the assurance of his loving favour, resting and refreshing thy drooping Soul with that comfortable Promise, *In a little wrath have I hid my face from thee, but with everlasting kindness will I have mercy on thee saith the Lord thy Redeemer,* Isa. 54. 8.

When thou apprehendest thy self weak and insufficient for the performance of duties, then look up unto God who hath promised to help the weakness and infirmities of his Servants; and trust upon the power of Jesus Christ; then wilt thou be able to say with the Apostle, *I can do all things through Christ which strengtheneth me,* Phil. 4. 13.

When thou feelest thy corruptions strongly working and stirring in thee, then look up unto God who is able, and hath promised to subdue thine iniquities, and to keep down the power of thy lusts laying hold on that good word, *Sin shall not have dominion over you, for ye are not under the Law, but under Grace,* Rom. 6. 14.

When thou art reviled and persecuted by wicked and ungodly Men, then look up unto God with the Eye of Faith, trusting in him for help and strength; comforting thy self with that gracious saying of our Saviour, *Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you*

falſly for my ſake: Rejoyce and be exceeding glad; for great is your Reward in Heaven, Mat. 5. 11, 12.

When thou art ſtreightned in theſe outward things, and thereupon art full of worldly fears and cares, what to eat, and what to drink, and what to provide for Wife and Children; then look unto God, and *by Faith caſt all thy care upon him, who careth for thee*; reſting upon that comfortable Promiſe, Pſal. 34. 10. *The young Lyons do lack, and ſuffer hunger; but they that ſeek the Lord ſhall not want any good thing.* Though thou may'ſt not have that abundance and affluency which ſome others do enjoy, yet thou ſhalt not want that which God ſeeth good for thee, *who will ſupply all thy need according to his riches*, Phil. 4. 19.

Thus in all thy ſtreights and diſtreſſes thou may'ſt by the Sovereign Power of Faith working upon the gracious promiſes of God, exceedingly revive and re[illegible] thy troubled Spirit: For all the promiſes of God ſet down in his word for thy comfort and ſupport being ſealed with the Blood of Chriſt, are all *Yea*, and *Amen*, as true as Truth it ſelf, and therefore aſſuredly in their due time be accompliſhed.

For thy better encouragement to this Chriſtian Duty of *living by Faith*, ſeriouſly weigh theſe few things:

1. *The Properties of God*; more eſpecially,

1. *His Almighty Power*, whereby he is able to ſtrengthen thee in all thy weakneſſes, to ſupport thee under all thy tryals and temptations; in a word, to perform whatſoever he hath promiſed. This made *Abraham* with ſtrong confidence to reſt upon the promiſe of God, which the Apoſtle thus ſetteth forth Rom. 4. 20, 21. *He ſtaggered not at the Promiſe of God through unbelief, but was ſtrong in Faith, being fully perſwaded, that what he had promiſed he was*

able

able to perform. *Abraham's* eying the *Power of God* was it that made him so confidently to rest upon his promise.

2. *His truth and faithfulness in performing what he hath promised*: For saith the Apostle to the *Hebrews*, *Faithful is he that promiseth*, Heb. 10. 32. We read how under the Law of God commanded by *Moses* concerning him that voweth or promiseth any thing to the Lord, *that he shall not break his word, but shall do according to all that proceedeth out of his mouth*, Deut. 30. 2. And shall the Lord say, and not do it? shall he promise, and not perform it? Surely it is as impossible for him not to be, as not to keep his word, and not to perform what he hath promised.

Indeed the Lord many times maketh his Children wait long for the accomplishment of his Promises; yet he never faileth to be as good as his word: which duly considered, cannot but strengthen our Faith in the firm expectation of all good things promised, and enable us quietly and contentedly to rest and repose our selves in God for the accomplishment of what he hath promised, and not to doubt thereof, though he seem long to defer the performance of them.

3. His infinite wisdom, whereby he dispenseth the good things contained in his Promises, in their fittest time and season, when as they shall make most for his own glory, and his Childrens good. Far be it therefore from us to prescribe unto God the time and season for the performance of his promises. But let us rather resolve with patience to wait his appointed time and season, who is infinite in wisdom, and so knoweth what is best and convenient for us, even better than we our selves. Thus did the Church, *Our eyes wait upon the Lord our God until he have mercy upon us*, Psal. 123. 4. Therefore as the Lord speaketh by the Prophet, *I say*, Isa. 21. 16. *He that be-*

believeth shall not make haste, because he is assured by Faith, that tho he have not the thing he desireth at his own time, yet he shall have it in that time which God in his wisdom knoweth to be best for him, when as it shall make most for his good.

II. Take notice of the particular Fruits of living by Faith recorded in Scripture, some whereof, are these;

1. Protection from things hurtful. Though *Daniel* was cast into a Den of Lions, yet it is said, *that no manner of hurt was found in him*, Dan. 6. 23. And this reason is rendered thereof, *because he believed in God's Word*: by Faith relying on his Power, whom he knew was able to deliver him.

2. *Provision of needful good things.* Therefore the Apostle, 2 Tim. 6 17. exhorteth to *trust in the living God*, and that on this ground, *he giveth us richly all things to enjoy*: namely all such things as he in his Wisdom seeth to be needful for us. And to set out God's bounty in providing for such as live by Faith in his promises, the *Wise Man saith*, Prov. 28. 25. *He that putteth his trust in the Lord shall be made fat*, that is, he shall not only have such a competency, as is absolutely necessary to preserve Life, or to keep Body and Soul together; but also such plenty and abundance, as will make him fat, and well liking.

3. *Comfort in every Condition*, is an other Fruit of living by Faith in God's promises. The promises of God in his word are the Christians Cordials, to cheer up his fainting Spirits, when he is ready to sink. They are his *Aqua-vitæ*, to revive him when he is ready to sound. They are breasts of Consolation, full of sweet nourishment for the faint and weak. are sacred and sure Anchors, in the tempestious seasons of trouble and affliction, to stay and fix Believers amidst all tossings whatsoever. They are Roses that blow

blow in the Winter, which with their fragrancy revive drooping and dejected Souls, in the ſad Winter of their deſertion, when the verdure of all other comforts wither, and drop like leaves that are bitten with the Froſt. This *David* found in his own experience, for, ſaith he, *thy promiſes are my* comfort *in my affliction*; for *thy* word *hath quickned me*, Pſal. 119. 50.

4. Contentment in our preſent ſtate and condition, is another Fruit of living by Faith. A Believer is like a *Die* that hath four ſquares, throw it which may you will, it falls upon a bottom. Let God caſt a Believer into what condition he pleaſeth, he ſtill falleth upon his bottom of contentment, he will be contented with his preſent ſtate, believing it to be ordered by God as in Wiſdom, ſo in much mercy and goodneſs to him.

CHAP. XIX.

Of Heavenly-mindedneſs.

VII. A *Nother ſingular duty incumbent upon the Regenerate, is to be ſpiritually minded by a frequent contemplation of ſpiritual and heavenly things.* It is not ſome few flitting, tranſient thoughts on God or Heaven, wherein this duty conſiſts: but thoughts reſting and fixing on ſome ſpiritual ſubject. The Truth is, the thoughts of all Men fly up and down like Birds in the Air, or Chaff in the Wind; and ſome of theſe may light ſometimes on God or Heaven: but they are ſoon off, and fixed on ſome worldly matter, or ſome impertinences or other: and therefore cannot denominate a Man to be ſpiritually minded: which is another manner of buſineſs than many are

aware of. *It's a thinking with thought upon thought, a reiteration and multiplication of the thoughts of the mind upon God, and the things of God, and this in order to the affecting the heart deeply with them.*

It is not sufficient to think and think oft of the love and goodness of God, but we must labour to get our hearts inflamed with a love unto him again. It is not sufficient to think and think often of Sin, and the misery it hath impluged us in; but we must so think thereof, as to work our hearts to a hatred of Sin, and a fear of that wrath of God it hath exposed us, and made us liable to, and to a looking after Jesus Christ, who alone can free us from the guilt of our Sins, and from the punishment due unto us for the same.

This is a work of so great concernment and advantage, as none can truly apprehend, but such as have made tryal therein. *David* who was a Man full of holy and Heavenly Affections, was full of Heavenly Meditation. And from the experience of that abundant sweetness and comfort he found therein, doth often in his Book of *Psalms* commend it unto others; and pronounceth that Man, *blessed, who meditate in the Law of God, day and night*, Psal. 1. 2.

Let thy Soul full often soar aloft upon the wings of divine contemplation. Let not any solitary Season pass away without some spiritual meditation and conference with thy God. Either take a sorrowful survey of thy manifold Sins, which may draw from thee, as hearty grief for the same, so hearty ejaculations for the pardon and forgiveness of them. Or take a view of God's blessings and favours towards thee; and let this enlarge and raise up thine heart in praises and thanksgiving unto him. Or bathe thy self in an admiring commemoration of the meritorious blood of the Immaculate Lamb, Christ Jesus, which

which was abundantly ſhed for the waſhing of thy Body and Soul from the filthy ſpots and ſtains of Sin. Seriouſly think what he hath done and ſuffered for thee; how he hath fulfilled the Law, and undergone the puniſhment due to thy ſins; and now in Heaven maketh interceſſion for thee, by preſenting himſelf an all-ſufficient ſacrifice unto his Father for thy ſins. O think with thy ſelf, what thou muſt have ſuffered for thy ſins, if he had not ſuffered for them! What thou hadſt been if he had not redeemed thee, even a bond-ſlave of Satan and a fire-brand of Hell.

Eſpecially, let thy Soul full often meditate on the glorious things which the Lord hath reſerved in Heaven for ſuch as here do ſincerely ſerve him, and obey the Goſpel of Jeſus Chriſt. O think with thy ſelf what a bleſſed thing it will be, to live in the viſion and fruition of God himſelf: in whoſe preſence there is fulneſs of joy, and at whoſe right-hand there are pleaſures for evermore. As alſo what an happineſs it will be to behold the glorious Body of Jeſus Chriſt ſhining there with ſuch incomprehenſible Beauty, as ſhall infinitely delight the Eyes of the Beholders, and that to all Eternity, without ſatiety: for the longer the Saints behold Chriſt, the more they will be raviſhed with Joy and Delight. Ponder likewiſe as on the excellent qualities wherewith thy Soul and Body ſhall be adorned in Heaven; ſo on the excellency of that place, which is ſet forth in Scripture by Pearls and precious Stones.

And the more to ſet off this glory and bleſſedneſs oft conſider with thy ſelf the deplorable ſtate of the damned in Hell, who feel nothing for the preſent but wrath and vengeance: and can expect nothing for the future but the fuller vials of God's indignation to be poured on them to all eternity.

Such conſiderations as theſe will ſerve as notable help

helps to draw and keep thy heart Heaven-ward, and to turn all the ſtreams of thy deſires and longings towards the God of Glory. But oh, how many Chriſtians are there, who having an hope towards God, and ſome confidence of their intereſt in things above, do notwithſtanding converſe but very little with them? Their Thoughts are ſeldom on Heaven or heavenly things; that notwithſtanding all their confidence, they may well queſtion whether their treaſure be there.

Conſider, Reader, as before the Lord, whether this be not thine own caſe. Thou canſt not be ignorant that an heart eſtranged from Heaven, hath little evidence that he hath any part or place therein. And wilt thou yet perſwade thy ſelf that God is thine, when thou careſt no more for him? Doſt thou highly priſe an heavenly mind, and account them the beſt and happieſt Chriſtians, that are much in Heaven? and yet is it not grievous to thee to find that thou didſt never in all thy life, it may be, or but very ſeldom, fix thy thoughts thereon for a quarter of an hour together? but haſt many and many a time ſuffered the Devil to run away with thy thoughts, and to detain them on his dunghil below.

Certain it were better the Devil had power to run away with thine eſtate, than with thy thoughts, and to order their motions at his pleaſure. Oh the Multitude of worldly and covetous thoughts! of wanton and unclean thoughts! of proud and ambitious thoughts! of wicked and prophane thoughts! yea, of blaſphemous and atheiſtical thoughts that lodge in the hearts of moſt of us, and there revel it day and night! Oh the ſpeculative filthineſs, and contemplative uncleanneſs, that not only harbours, but likewiſe finds hearty welcom and entertainment there!

Surely friend thou hadſt beſt look to thy ſelf, and get thy heart cleared of theſe evil gueſts, thy vile and

and vain thoughts: drive away these Birds of prey, and then the thoughts of God will be more familiar and precious to thee. That thou mayest get up to this heavenly-mindedness, take these directions.

1. *Humble thy self unfeignedly for thy great strangeness to God and Heaven, that thou hast so rarely set thine heart on things above.* And for the time to come set special care and endeavour to habituate thy self to spiritual and heavenly Meditations, frequently to steep thy Soul in Heaven's delights.

2. *When thou findest thy mind and thoughts to be ridden by the Devil: and carried away from God, lift up thine heart by earnest and fervent prayer unto him,* who is the *Father of his Spirits,* and hath power over Devils; and beg of him, that as by his permission he hath suffered the unclean Spirit to enter into thee; so he would command him speedily to depart from thee, that thy mind may be free for its proper work. For he only can *cast down imaginations, and every thing that exalteth it self against the Knowledge of God, and bring into captivity every thought to the Obedience of Christ,* 2 Cor. 10. 5.

3. Work thy heart to a perfect Detestation of all vain and wicked Thoughts, that thou mayest be able to say with *David, I hate vain thoughts,* Psal. 119. 113. This will heighten thy resolutions to a greater watchfulness against them for the time to come, and to use thine utmost endeavour to drive them away, so that though they may arise in thy heart; yet they may not lodge there. And know this for thy comfort, that those vain and wicked thoughts, which thou dost from thy heart hate and detest, shall not be laid to thy charge, at the great day of account.

4. *Above all things keep a watch over thine heart;* according to that counsel of the wise Man, *Prov.* 4. 23. *Keep thine heart with all diligence.* As if he had said, above

above all keeping keep thy heart: which is like a City liable, every moment both to outward assaults and inward commotions. Not only Satan thine Arch-Enemy is ever watchful for an opportunity to cast there in his fiery darts and sensual objects: but there are also many rebellious stirrings within, which spring from the Fountain of original Corruption, over which thou must especially watch; and dismiss them with loathing and detestation. If vain and wanton thoughts be not stifled in the Conception, what monstrous wickedness may they not bring forth? How great a Fire may these little sparks kindle.

5. Wean thy heart and affections more and more from worldly cares and pleasures, which clog the Soul that it cannot mount aloft. As a Bird whose wings are limed, is not able to take her flight on high. So the Man whose heart is intangled with the Cares of this Life and the Pleasures of Sin, will not be able to get above ground. The Wings of holy Meditation will not raise it on high; Yea, such a carnal and earthly Mind is altogether unfit for heavenly Meditation, and very backward and unwilling to it. What better reason can be given why many think so little of God, his Word and Works, or of any good thing, but because their hearts are so full of the World, and their affections set so much upon the same? *Where their treasure is, there will their hearts also be.*

6. *Be often lifting up thine heart to Heaven in some spiritual ejaculations, especially in the Morning.* Such as find themselves subject to wind in their stomach through emptiness, use, before they go forth, to take a Mornings draught. And as great need is there for such as are subject to vain, wanton, worldly thoughts, every morning to prepossess their hearts with the thoughts of God, of his glorious Majesty, his Omnipresence and Omniscience, his Purity, Justice

ſtice and the like. And not only Mornings, but throughout the Day when ever thou findeſt vain or wicked thoughts to ariſe at any time within thee, meet them preſently with a Prayer, lift up thine heart in ſome ſhort ejaculatory requeſt unto God, for power and ſtrength to keep down and ſuppreſs the ſame.

7. *Labour to ſpiritualize every outward occurrence by raiſing heavenly Meditations from the ſame.* There is not any Creature thou beholdeſt, or any thing that befals thee, but thou mayeſt make ſome other ſpiritual uſe, and improvement thereof. As the *Bee* ſucks Honey out of every Flower; ſo thou mayeſt extract ſpiritual and holy thoughts from every thing thou ſeeſt, and beholdeſt: yea from all occurrences and emergencies; which will be a ſpecial means to prevent the Devil and Luſt, and to keep out thoſe vanities and wickedneſſes, which otherwiſe would fill thine head and heart withal.

8. *Labour to get thine heart furniſhed with the Knowledge of God and his Word,* which will take up thine heart with better things, and leave no room for theſe unclean Birds. As the emptineſs of the Stomach maketh it ſubject to windineſs; ſo it is the emptineſs of our hearts that makes them ſo full of vain, fooliſh thoughts. A *good Man,* ſaith our Saviour, *out of the good treaſure of his heart bringeth forth good things,* Mat. 12. 35. A good Man having his heart furniſhed with a treaſure of many precious truths, bringeth forth good thoughts as well as good things. When thou art walking or riding alone, call to mind ſome ſpiritual ſubject or ſavoury truth whereon to meditate: bring forth out of thy treaſury, and let thy heart be continually working upon thoſe good things, thou haſt there laid up.

9. *So often as thou goeſt unto God in prayer, let one Petition*

Petition be for mortifying Grace, to conquer those sinful Lusts, and vile Affections, which are apt to steam up into thine head with answerable thoughts; and that he would make thee more heavenly minded, by working in thine heart better affections. Nothing but the Power of God can cure us of the Vanity of our Thoughts, and make them such as may be acceptable unto him.

In regard that the best of God's People do find great backwardness and outwardness in themselves to the performance of his heavenly Duty, I shall give you some Motives thereunto, which if seriously weighed, may, through God's blessing, prove effectual to perswade you to be more spiritually minded.

I. May be taken from the *Possibility* of the Work. Indeed the Work is somewhat difficult, yet it is possible; its that you have power to do. Though you have not that command of your affections, you cannot love what you will, nor hate what you will, grieve when you will: yet can you not think on what you will? And by how much more able you are to do it, by so much the greater your sin is, if you neglect it.

II. Consider the Necessity of this Duty. The Mind of Man being active, if it be not exercised on spiritual and holy things, it will be on things earthly and carnal. The Truth is whosoever doth not accustom himself to fix his thoughts on God, or his Word, or some spiritual Subject, will be sure to find them taken up with things of less concernment, yea of dangerous and sad consequence; from which they will reap nothing but corruption and defilement. By how much our minds stray from God, and pitch upon other things, the more will they grow into the Form of the Devil. *They have gone far from me, and have walked after vanity, and are become vain,* Jeremiah 2. 5.

III. Co

III. Consider the manifold Benefits which usually follow thereupon.

1. *God will be sure to mind them, who mind him. Then they that feared the Lord spake often one to another, and a Book of remembrance was written before him, for them that feared the Lord and thought on his Name,* Mal. 3. 16. Not a Thought of God, but it is registred in his Book of Remembrance. The more we look up unto God, the more he will look down upon us for our good: When thoughts of God are stirring in us, God himself is not far off, he will come and enter. Oh how happy are those Souls in whom God comes, and takes up his habitation!

2. A clearer Apprehension of Divine Truths. Tho we hear often, and read much, yet if we digest not those truths we meet with by meditation, we shall still continue in the Dark. Our Knowledge at the best will be but weak and inefficacious. Whereas by a frequent thinking of those truths which we hear or read, we shall have a clearer Apprehension of them, and they will be concocted into better nourishment.

3. *An heavenly Conversation.* The Mind being the Fountain of Actions; such as the Mind is, such is the Life and Conversation. If the Mind be holy and heavenly, such will the Life be. But if the Life be carnal and unclean, the Conversation will be thereafter. Wouldst thou have an heavenly Conversation? then must thou be heavenly indeed. Thoughts are the Seed and Conceptions of all our Actions, and such as the Seed is, such will be the Fruit. As evil Thoughts bring forth evil Actions, so heavenly Thoughts bring forth an heavenly Conversation.

4. *Readiness to discourse on divine Mysteries.* As they who have laid up much Riches, have sufficient by them, to bring forth on all occasions; so such as

by

by frequent Meditations have treasured up many precious Truths, have sufficient by them to produce, for the Benefit of those they converse withal. Whereas others who have spent much time in reading and hearing, and have not by meditation made it their own, we see how barren they are. *I will meditate,* saith *David, of all thy works, and talk of thy doings,* Psal. 77. 12. It is there observeable, how good Conference follows upon holy Meditation.

5. *Chearfulness of Spirit.* To be much in Heaven by a frequent contemplation of things above, will exceedingly chear up our Spirits, and make us walk comfortably. For the Proof thereof I dare appeal to the Experience of any Heavenly-minded Christian. When is it that your hearts are most chearful, but when you have been walking with God, and beholding his Face, and looking to those things that are within the Vail? Certainly this will leave such a Savour upon the Heart of a Christian, that he cannot but confess, that one hour thus spent, doth afford more true real joy and sweetness than all the Riches and Pleasures in the World.

6. *Another benefit of divine contemplation, is a profitable improvement of time.* For thereby all the Chinks and Crevices of our time will be filled up. There need be no vacuity, when we have work that is so proper for every season; yea, and that will whet and quicken us, to whatever other work God hath for us to do. The most Contemplative Christians are the most active. Our holy Thoughts will set us upon our holy Work; the Thoughtless are usually the most Fruitless of Men.

7. *Victory over our Lusts and Corruptions, is another benefit of divine Contemplation.* It is recorded of *Noah,* that though he lived in wicked and corrupt Times, yet he was *a just and upright Man,* Gen. 6.

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The Reason thereof is rendred in the next Words, *He walked with God*, continually eying him, and meditating on him. By his frequent conversing with God, he kept himself from the Iniquities of the Times, as well as from the Corruptions of his own heart. And certainly there is no better preservative against Sin, than to have our Minds and Thoughts thus holily imployed about spiritual Things. For,

1. By looking into our selves, and considering our own hearts and ways, we discern the Evils that are there: We see such worldlines and covetousnes in our hearts, the very sight whereof will make us look the better to our selves.

2. By spiritual Meditation we come to have such an insight into the Evil of Sin, the Vanity of the Creature, the Folly of fleshly sensual Delights; that temptations unto will have the less Power over us.

3. Divine Contemplation is a Preservative against Sin, because it keeps the Heart imployed. When the Heart is taken up with better things, it hath no leisure to hearken to temptations; no leisure to be lustful and wanton; to be worldly or ambitious. When we are idle and empty of God, we are to be pestered with evil thoughts: whilst we are sure well imployed, we are safe. When the Vessel is full, you can put in no more. And when the Heart is filled with Heaven, there is no room for Earth and Vanity. What's the Reason most Mens Hearts are so full of wicked, wanton Thoughts, but because God is not in all their thoughts.

4. Divine Contemplation is a good Preservative against Sin, in that our understandings are thereby cleared to judge rightly of our sinful Lusts and Pleasures. When a Christian hath been seriously musing either on those everlasting Joys which are prepared for the Godly in Heaven; or on those everlasting

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Torments, which are prepared for the Wicked in Hell, what then are his apprehenſions of his Lufts and Iniquities? Oh how doth he befool himſelf for them, when he ſees what he is like to loſe and ſuffer by them! how could he even tear his very fleſh, and take revenge on himſelf, for his earthly mindedneſs and fleſhly pleaſures! for his miſſpent time, that he hath ſo prodigally laviſhed, and wofully waſted his golden and precious time, in vanity and pleaſure, in ſin and wickedneſs! How verily doth he think there is no Man in *Bedlam* ſo truly mad, as they, who for the ſhort Fruition of a momentary Pleaſure and Delight here, do plunge themſelves into everlaſting burnings in Hell, where is nothing but weeping and wailing and gnaſhing of Teeth!

CHAP. XX.

Of Mortification.

VIII. ANother ſingular Duty incumbent upon the Regenerate is, *To labour in the uſe of all good means for the Mortification of the whole Body of Sin, with all its Affections and Luſts, eſpecially thoſe we feel moſt predominate in us.* True mortification extendeth it ſelf to the whole of Sin, Body and Members, Root and Branch even every ſinful Luſt. *Mortifie therefore your Members which are upon the Earth* ſaith the Apoſtle, *Col.* 3. 5. Where by *Members on the Earth*, are meant the ſinful Luſts and Affections which are as the Members of that monſtrous body of Sin; which is evident by the particular Inſtances in the Words following, namely Fornication, Uncleanneſs, inordinate Affections, and the like. These muſt be mortified, that is, killed and deſtroyed.

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The Regenerate by the Spirit of God are enabled as to restraining the Actings of Sin, so by degrees to deaden the Root. Indeed this is not done to the uttermost while here we live. I mean, Sin is not here so mortified and destroyed, that it hath no residence, nor activity in our hearts: yet it may be so weakned and subdued, as to lose its vigor, power and strength, and languish away more and more. Though corruption keep possession in us, after we are regenerate, yet hath it not dominion over us: tho we may be sins Captives, yet shall we not be Sins Subjects to yield a voluntary Subjection of our selves unto the Commands of Sin.

Q. How may we know when corruption is mortified in us.

A. When it is not only restrained, and kept from ordinary breakings out into actual Sins: but the Lusts and Motions that issue from it, are a Grief to us: yea, we hate and detest them, and groan under the Burthen of them: we watch against them, fight against them, earnestly desiring to be delivered from them, crying out with the Apostle, *O wretched Man that I am, who shall deliver me from this body of sin and corruption?* Rom. 7. 24.

For the more profitable pressing this so necessary and difficult a Duty, I shall,

1. Shew you some Motives and Arguments to enforce the same.

2. Some *Means* whereby it may be affected.

3. The *Manner* how it ought to be performed.

The *Reasons* forcing this work of Mortification upon the Regenerate are these,

1. After Regeneration there remaineth a body of sin and corruption in the best, which if we endeavour not, by the help of God's Spirit, to mortifie and subdue, will gather strength, and become mighty,

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to the great hindrance of our Duty, and darkenin all our comfort.

2. Corruption doth not only remain in us as lon as we live in this World, but it is always in continu work: either ſtirring us up to evil, or keeping from that which is good, or defiling our beſt action In which reſpect, ſaith the Apoſtle, *Gal.* 5. 17. *Fleſh luſteth againſt the Spirit*: And from his own e perience he cryeth out, *I ſee another Law in my Me bers, warring againſt the Law of my mind, and bringi me into Captivity to the Law of Sin, which is in Members*; *ſo that I cannot do the good which I woul but rather do the Evil which I hate*, Rom. 7. 23. H doth it then concern us, daily and hourly to fig and ſtrive againſt theſe Lufts which are continua working and warring in our Members, hindring a ſpoiling all our duties, breaking our peace, und mining all our hopes and comforts, and ſeeking lives! We muſt either kill or be killed.

3. By a conſcionable Performance of this Duty ſhall be freed from thoſe heinous and ſcandalous Si unto which other Mens Lufts do carry them. Sho corruption have its way and courſe without reſiſta in the beſt of us, it would ſoon break forth into moſt loathſome and diſgraceful ſins, that are comm ted by the very worſt of Men; as we ſee in *Da Solomon*, and others. Is it not then needful for to keep down, and withſtand the firſt Motions Riſings of Sin in our hearts, before it break fo into ſuch wicked and diſgraceful Acts, which will b our credit and reputation, and bring a ſcandal u our Religion and Profeſſion?

4. Mortification of Sin was one ſpecial end Chriſt's death; who dyed to ſave his People fr their Sins: not to ſave them in their ſins, but f their ſins: as from the guilt and their puniſhm

ſo from the Power of them. And indeed when Chriſt delivers from the Damnation of Sin, he firſt delivers alſo from the Dominion of Sin. Whom he intends to ſave from Hell, he firſt ſaveth them from iniquity: he ſaves their Souls by killing their Sins.

If thou findeſt any Luſt to remain unmortified in thee, bearing rule in thine heart, and ſway in thy life, thou haſt juſt cauſe to queſtion thy intereſt in Chriſt, and his Salvation. *They that are Chriſts have crucified the Fleſh, with the Affections and Luſts*, Gal. 5. 24.

II. The *Means* whereby the Work of Mortification may be effected by us, are theſe,

I. When thou feeleſt corruption working in thee, and ſtirring thee up to evil, then to call to mind, and lay to heart the enſuing Conſiderations.

1. Conſider the ſhortneſs of the pleaſure of ſin, with the length of the Puniſhment following thereupon, without true and unfeigned repentance: The one for a moment, the other everlaſting. The Pleaſure is but ſhort, but the Puniſhment is for ever and ever. The Torments of the damned in Hell are intenſively moſt grievous in themſelves: but that which mainly and infinitely adds to the Greatneſs of them is, becauſe they are *eternal, they are tormented day and night for ever and ever*, Rev. 20. 10. The Worm is always gnawing, and the Fire continually burning, therefore are called *unquenchable fire*, Mat. 3. Oh what a Folly muſt it then needs be, yea, and madneſs, beyond admiration, for the ſhort Fruition of theſe periſhing Pleaſures, and tranſient Contentments here, to implunge our ſelves into everlaſting burnings!

Oh how terrible is the thought of *eternity* in thoſe tormenting flames! where the Damned would think themſelves happy, if after they had endured them ſo many thouſand Years, as there are Sands on the Sea-

Sea-ſhore, or Stars in the Firmament, they migh
then be aſſured of enlargement. But when all th
time is paſt, and innumerable millions of Years a
Ages are run out, they are as far from an end, as
their firſt entrance. Why wilt thou then purchaſ
little ſenſual delight at ſo dear a rate? for a mome
pleaſure to incur everlaſting woe and miſery? O
the Fire of Hell, if thou wouldſt ſend down
thoughts thither, would burn up thy Luſts, wh
otherwiſe will be fuel to burn thy Soul!

2. Conſider the extream folly in gratifying
ſinful Luſts: thereby thou haſt choſen and prefe
thy fleſhly Pleaſure thy carnal content before
glory of God, the everlaſting joys of Heaven,
the precious blood of Jeſus Chriſt. Oh monſtr
madneſs, and unconceivable folly, at which the
gels bluſh, and Heaven and Earth cannot but
amazed!

3. *Call to mind and conſider ſome of the threatning
God's Word, as againſt ſin in general, ſo againſt that
ticular Luſt, which thou findeſt moſt working and ſti
in thee, and unto which thou findeſt ſtrongeſt inclina
in thy ſelf.*

Firſt; to call to mind and conſider ſome o
threatnings againſt Sin and Sinners in general.
the wicked, ſaith the Pſalmiſt, Pſal. 11. 6. *God
rain Fire and Brimſtone and an horrible Tempeſt, thi
be the portion of their Cup.* And ſaith the Ap
*Indignation and Wrath, tribulation and anguiſh
every Soul of Man that doth evil,* Rom. 2. 8, 9.

Secondly, When thou findeſt any inclination
ſelf to a particular Sin as unto drunkenneſs; ſer
conſider that of the Wiſe Man, *who hath woe
hath ſorrow? who hath contention,* &c. *they tha
long at the Wine, they that go to ſeek mixt wine,*
23. 29. When thou findeſt any inclination or

tation unto *uncleanneſs*, ſeriouſly weigh that of the Apoſtle, *Be not deceived neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, ſhall inherit the Kingdom of God*, 1 Cor. 6. 9. And again, *Whoremongers, and Adulterers God will judge*, Heb. 13. 4. When thou findeſt any inclinations unto *Covetouſneſs*, call to mind that of the Prophet *Iaiah*, *Woe unto them that joyn Houſe to Houſe, and lay Field to Field till there be no place*, Iſa. 5. 8. And that of the Apoſtle, *The love of Money is the root of all Evil, which while ſome have coveted after, they have erred from the Faith, and pierced themſelves thorow with many ſorrows*, 1 Tim. 6.

As God hath in his Word denounced ſevere threatnings againſt many ſins, ſo a ſerious conſideration of them will be a ſpecial means to mortifie the ſame, and keep them, at leaſt from reigning in us.

4. *When thou feeleſt Corruption working and ſtirring in thee enticing thee to Sin ſeriouſly conſider the manifold ſufferings and bitter Death of our bleſſed Saviour Jeſus Chriſt on the Croſs*, whereof our ſins were the cauſe. Theſe were they that lay heavy upon his Soul, and made him exceeding ſorrowful even to the death. Theſe were the Thorns that pricked his Temples, the Whips which ſcourged his innocent Body, and the Nails which faſtened his Hands and Feet to the Croſs And can we love our ſins which killed our Saviour? We complain of *Judas* and of the *Jews* for crucifying him, and ſeem to hate them upon that account: But, behold the *Judas* in thy Heart, and in thy Life, thy ſins, theſe are the betrayers and murderers.

Oh never leave looking up to a crucified Chriſt, till thou feel, and find both arguments enough to ingage thy Heart againſt them, and vertue flow from him to the crucifying of them! To this end reaſon

thus with thy ſelf, hath Chriſt paid for my Redemp-
tion his moſt precious Blood, and ſhall I ſell my Soul
to ſin again for this fleſhly pleaſure, or baſe profit?
What is this but to crucifie the Lord of Life afreſh?
For know aſſuredly, ſo many ſins as thou committeſt
wittingly and with delight, ſo many Thorns doſt
thou again faſten upon his Head; ſo many Nails
doſt thou drive into his Hands and Feet; ſo many
Speers doſt thou thruſt into his Heart. Certainly
a ſerious conſideration of theſe things cannot but be a
ſpecial means to ſet thee heartily upon this work of
Mortification.

5. *Conſider how frail and mortal thou art, ſubject to*
death every moment; and woe be unto thee if thou ſhalt
die before thy ſins be ſtain. How dareſt thou adventure
upon thy Luſts and the Pleaſures of Sin when as thou
may'ſt ſuddenly be taken out of the Land of the Li-
ving, and caſt into Hell, while thou art acting the
wickedneſs? Even then when thou art bleſſing thy-
ſelf in thy pleaſures, or the gains of unrighteouſneſs,
thou may'ſt hear that voice *thou Fool, this night ſhall*
thy Soul be taken from thee. Didſt thou but ſeriouſly
conſider, as the certainty of thy death, ſo the uncer-
tainty of the time thereof, thou *wouldſt* not but be
afraid of ſinning once more, leſt God ſhould ſtrike
thee dead in the very act, and thou have no time left
for repentance. Oh pray with the *Pſalmiſt*, *That*
God would teach thee to number thy days, and this will
make thee apply thine heart unto wiſdom.

6. *Conſider that Sin will be thy deſtruction, and no-*
thing beſides it can harm thee. It is not in the Power
of all the Men and Devils in the World to deſtroy
the Soul of any Man. Temptations can do nothing
but by the advantage of corruption; 'tis that wounds
mortally our immortal Spirit, and brings it into the

curſe

curſed ſtate, where though it never dyeth, yet it is all ways dying; though never quite dead, yet ever in the pangs of death.

Oh what prodigious cruelty muſt it then needs be, for ſuch things of nought, to betray thy precious Soul to an eternal loſs: when as if thou wouldſt be perſwaded to ſecure this enemy, Sin, thou mighteſt live and be bleſſed, in ſpite of Men and Devils. And wilt thou yet be in league with it? wilt thou let it live? ſhall not thy Soul be avenged of ſuch an enemy as this? Ariſe, ariſe, ſet upon thy ſins, upon them all: let not thy Soul ſpare any one of them, give no quarter to them; let not any iniquity lodge in peace with thee one night more, leſt thou be a dead Man before the Morning.

Thus have I commended to thee ſeveral conſiderations to reſtrain thee from Sin, which by the help of God may ſerve to imbitter the ſweeteſt Bait that draws thee to it, and to cool the heat of the moſt furious enticements. When therefore thou feeleſt corruption working and ſtirring in thee, call to mind the fore-mentioned conſiderations, fix thy thoughts on them, let them not go off, until they begin to have a powerful, influence upon thy Soul.

II. Another means on our part to be performed for the mortifying our ſinful Luſts is, *carefully to eſchew all occaſions of Sin, and temptations thereunto.* He who will daily with occaſions of ſin, is in danger of falling. He who will venture upon temptations unto wickedneſs, is not far from commiſſion of it: Obſerve therefore what occaſions and opportunities, what means and company have at any time given advantage to thy Luſt, to exert and put forth it ſelf; and flie from them as from Hell. This is a point of true ſpiritual wiſdom, to ſee Sin a far off in the occaſions

casions of it; and by eschewing the one to preve
the other.

III. *Observe the first working of corruption in thi
Heart, and carefully suppress the same, not suffering
to get the least ground,* Do not say, *thus far it shall
and no farther.* Give Sin an inch, and it will soo
take an ell, as the Proverb is. Lustful thoughts hav
oft-times ended in outward uncleanness; and actu
Adultery. *From the Heart,* saith our Saviour, Ma
15. 19. *proceed evil thoughts, adulteries, fornicatio
&c.* Noting evil thoughts to be the cause of unclean
ness in the life. In *Athalia's* Massacre of the Blood
Royal, young *Joash* was hid in the Bed-chamber
there he was nurst, and afterwards came to be King
and ruled in the Throne. Save any lustful though
nurse it in the Bed-chamber of thy Heart hide it there
and it will in time come to be King, and rule ove
thee.

So soon therefore as any lustful or exorbitan
thoughts begin to arise in thine Heart, speedily reje
the same, quench the Fire in the Thatch, crush th
Cockatrice in the Egg: stifle the first conception o
Sin. Certainly as it is a dangerous neglect not t
observe and embrace the first Motions of God's Spi
rit in us: so likewise not to take notice of the firs
thoughts and rising of Sin in our Hearts. He wh
slights sinful thoughts, is in a fair way to sinful act
ons. *They that are Christ's,* saith the Apostle, Gal
5. 24. *have Crucified the Flesh with the Affections an
Lusts.* The very Affections and Lusts of the Flesh
must be Crucified, if we would prevent the Works o
the Flesh.

IV. *Stir up in thy self an earnest desire to have thy
lusts mortified and subdued.* The reason why no more
is done against sin is, because we are too well con-
tente

ented to let it alone; when nothing but the death of Sin will ſatisfie thee, thou wilt then uſe thy Weapons, when once thou deſireſt in earneſt the deſtruction of thine iniquities, there's hope they will not be long liv'd. For God hath promiſed to ſatisfie the deſire of thoſe that fear him, he will hear their groanings and deliver them.

Come unto me, ſaith Chriſt, *all ye who labour and are heavy laden, and I will give you eaſe and reſt.* Certainly one ſpecial reaſon why many complain ſo much of the ſtrength and prevalency of their corruptions is, becauſe they are not heartily willing to have them mortified and ſubdued. They will indeed profeſs a willingneſs to part with their ſins, that they may be freed from the guilt of them; and puniſhment due unto them; but unwilling they are to part with the pleaſure they find in them. Thus *Auſtin* acknowledgeth of himſelf; *I prayed* ſaith he, *that my ſins might be forgiven and mortified: but yet I was afraid leſt my prayer ſhould be heard and anſwered*, if therefore thou wouldſt have thy ſins mortified indeed, ſtir up in thy ſelf a willing mind thereunto.

V. *Complain unto God of the prevalency of thy luſts, and by prayer beg ſtrength from him againſt the power of them.* From God it is that ſtrength muſt be had, it is his power alone that can ſupport us againſt the power of Sin. And prayer is the means of obtaining it. This was the courſe that *Paul* took when he was troubled with that *thorn in his fleſh*, which Expoſitors generally interpret to be ſome ſtrong Motions and Inclinations in him to ſome foul Sin. *For this*, ſaith the Text, *he beſought the Lord thrice*, that is oftentimes. And though he did not preſently obtain a full deliverance, yet did he receive ſtrength ſufficient to reſiſt them, ſo that he could not be overcome by them.

If

If we in like manner shall go unto God by pra for his help, laying open our condition, and co plaining to him thereof; we shall for the pres receive strength sufficient to resist, and in God's t time deliverance from our iniquities.

VI. *Act Faith in Christ for the mortifying thy sin Lusts and Corruptions.* To this end

1. *Be sensible that thou art in thy self weak, and uns to grapple with thy Lusts.* Thou must despair thine own strength, 'ere thou shalt take hold on t strength of the Lord. Thou must be beaten out thy self-confidence, 'ere thou wilt go unto Chri when thou seest thou art weak, thou wilt turn the strong-hold.

2. *Believe that Christ is able to succor and help th in him doth all fulness dwell.* As he hath a fulnes grace in his Heart, so fulness of power in his Ha whereby he is able to kill all thine Enemies. Sin mighty, but Christ is mightier. The Devil strong, but Christ is stronger than he.

3. *Believe that Christ is, as able, so willing, to sub thine iniquities.* Thine Enemies are his Enemie and he will have their death: if thou be a Believe he hath undertaken for thee. He is thy great hig Priest, and thy Lord and King; and hereupon, no only by his mercifulness, and kindness; but by h office and interest he stands ingaged to pity and re lieve thee: he will not be unfaithful to his trust, ne deaf to his own bowels, which plead with him to sa and help thee.

4. *By Faith cast thy self upon Jesus Christ, rest upon h power and goodness for his help and strength.* 'Tis he in regard of Christ's power, as in regard of his pro mises. As our resting and relying upon his promi in a time of danger and distress, makes them our ow

to our resting and relying upon Christ's power for help and support, doth make it our own.

5. *By Faith wait upon Christ in expectation of relief and succor against the working and stirring of thy corruptions.* Though relief come in but slowly from him, yet wait for it, because it will most surely come in the most seasonable time. Hereby wilt thou ingage Christ to appear for thy help. For as nothing doth more ingage the Heart of a Man to be helpful to another, than an expectation of help from him: So certainly the raising up thy Heart to an expectation of relief from Christ, must needs be a great Ingagement unto him to assist thee accordingly.

When Christ cured many of their bodily Diseases and Distempers while he lived upon the Earth, we find their Cure is still ascribed to their Faith. Now what was their Faith? They believed that Christ was both able and willing to Cure them, and thereupon with confidence went unto him for Cure, and so drew vertue from him accordingly. This you may see in the poor Woman that had an Issue of Blood twelve years, who came behind Christ and said, Mat. 9. 20. *If I may but touch the Hem of his Garment, I shall be whole. To whom Christ replyed, Daughter be of good comfort, thy Faith hath made thee whole.* This is written, as all other Scripture is, for our learning, to teach and instruct us what course to take for the curing of our spiritual Maladies and Diseases.

Hast thou any foul Issue of Worldliness and Covetousness; of pride or forwardness, of passion or envy, or the like, running upon thee? And wouldst thou be cured of them? Do as that poor Woman did: go unto Christ, set thy Faith at work

on

on him; believe his power and willingneſs, let thy Faith touch but the Hem of his Garment, lay hold on him, caſt thy ſelf on his Blood and Bowels, wait at his Door, reſolving not to return without a gracious anſwer, and then ſee if this be not his anſwer, *Son be thou of good comfort thy ſins are forgiven, be thou cleanſed of all thy corruptions, thy Faith hath made thee whole.*

Having ſhewed the means whereby the work of Mortification may be effected: I come now to ſhew the Manner how it ought to be performed.

1. *Our Mortification muſt be ſpeedy.* Begin to day, let the Axe be preſently laid to the Root of theſe Trees: and whenever you feel the Devil at work, blowing up the Coals of Luſt, be inſtantly in arms, giving not time to ſin to get head upon thee, reſiſt it in its firſt motions and riſings. Delays herein are very dangerous. That Luſt which at firſt may eaſily be overcome afterwards will hardly be kept under.

Why ſhould we not be as wiſe for our Souls, as we are for our Bodies? Who having Fire caſt into his Boſom or Houſe, will not preſently caſt it out, and quench it? Woe to thoſe fools who let alone theſe hellish fires, and trifle ſo long, till it hath gotten the Maſtery! You whoſe Luſts are through your own neglect gotten up into a Flame, fear leaſt it be too late to quench them: fear leaſt theſe fires having been neglected ſo long, ſhould now burn to the bottom of Hell.

Vain, wicked, wanton thoughts are evil Seed ſown in our Hearts by our adverſary the Devil, which if they be let alone, will inviſibly grow up firſt into a Blade, then to an Ear, and ſo bring forth a diſmal Harveſt of Wickedneſs and Wrath. And therefore

our wiſeſt courſe muſt needs be, ſo ſoon as they are known, ſpeedily to weed and pull them up by the Roots. To which agreeth that of an Ancient. *Vitia corporis non ſunt ſinenda coalſcere; ſed in exordiis ſuis ſunt enecanda ſunt.* Hilar. Enarat. in Pſal. 36. *We muſt not ſuffer thoſe fleſhly vices to grow and increaſe, but rather deſtroy them in their firſt beginnings.*

2. *Our Mortification muſt be willing and voluntary, not forced and conſtrained.* The Mariner in a Storm caſteth away his Goods, becauſe he dares keep them no longer; yet ſtill his heart goeth after them. And this is all the Mortification of the moſt, they will caſt off their tranſgreſſions becauſe they dare do no other. Then only are we ſincere in this work, when our hearts are in the firſt in all that oppoſition we make againſt our Sins. when we pray againſt them heartily; when we watch, and wreſtle, and ſtrive, and reſiſt them with all our hearts: when our very ſouls long to ſee the Blood of our Luſts; and if it were poſſible we might with ſafety, yet our hatred againſt them would not ſuffer them to live. They are like to do ſomething to purpoſe againſt ſin, whoſe hearts do give the firſt charge upon them.

3. Our Mortification muſt be *univerſal*, extending it ſelf to all our ſinful Luſts, with a ſincere purpoſe not to bear with our ſelves in any known ſin. For moſt certain it is, that true mortification, and an adviſed remaining in the Practice of any known ſin, cannot poſſibly ſtand together. Therefore the Prophet *David*, to teſtify the Truth of his Mortification, ſaith, Pſal. 119. 101. *I have refrained my feet*, not from one or two, but *from every evil way*. he did not willingly bear with himſelf in the Practice of any one Sin; well knowing every Sin to be a Tranſgreſſion of the Law. Theſe two Words, Ἀνομία and ἁμαρτία,

ἀμαρτία, Sin and Transgression are convert
Whosoever committeth Sin, saith the beloved Disc
John; 1 Joh. 3. 4. *transgresseth the Law*, for *Si*
the Transgression of the Law; yea, *every sin*, and
makes us liable to the Wrath of God, to all Ju
ments and Plagues here, and to eternal Damnat
hereafter. God will not spare that Soul, that
have any one of his Sins spared to him. He t
would have one sin spared, would have another
another if it served his turn. He that would
have all of Christ, would in truth have none
him. And he that would not be rid of all sin,
no sincere mind to be rid of any.

Christ will have all or nothing; every duty must
done, or as good you did none; every sin must
left or as good you kept them all. Canst thou
all sin go but this one? even this must go too, or
life must go for it. O Friend, set thy self aga
every sin, great and small, open and secret, car
and spiritual! Set thy self against them heartily,
willing to prosper and overcome; and set upon th
speedily, let no iniquity live a day longer, nor sl
a Night more in quiet with thee (only remembrin
go forth against them in the strength of the Lo
and then we shall quickly find thee to be one
Christ's mortified ones, who as thou art dead w
Christ, shalt certainly live with Christ, and re
with Christ to all Eternity.

FINIS.